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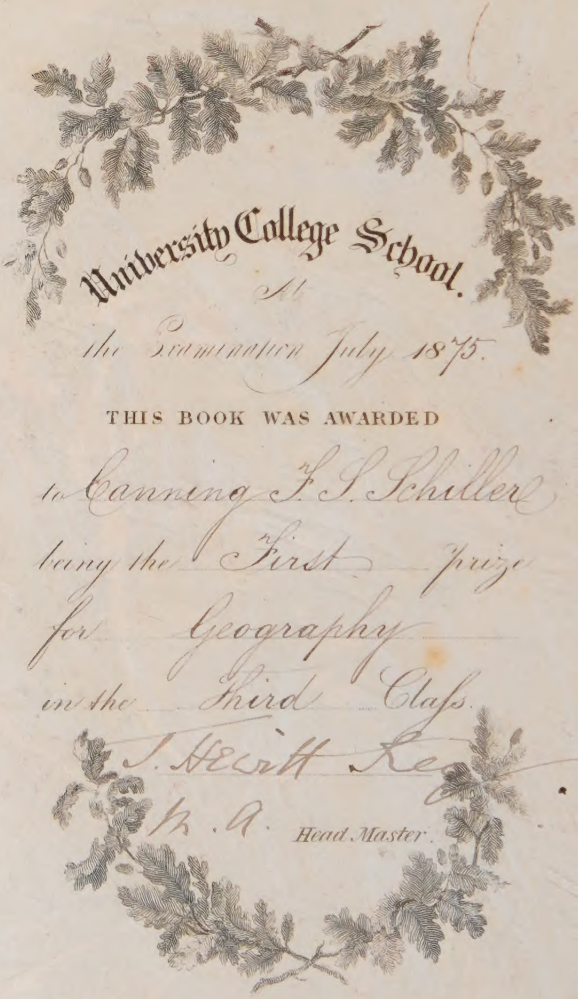
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At
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THIS BOOK WAS AWARDED
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J. Hewitt Key
M. A. Head Master.

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HELPS TO THE YOUNG

IN THEIR EFFORTS AT

SELF-GUIDANCE.

EDITED BY THE

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PREFACE.

THOUGH the following pages are addressed, as may be seen, to the young, they are submitted also to parents, teachers, and all interested in the advancement of education, as indicating a line of instruction which has the strongest claims upon their attention.

The Editor has gladly undertaken his responsibility, inasmuch as he believes that this little book will convey to those in whom he is specially interested, knowledge which is, in these days, indispensable to their good self-guidance.

He feels confident, moreover, of the usefulness of these 'Helps' not only (nor even chiefly) for the information they convey, but also for the reflection and accuracy of thought which they will foster and which their very form often necessitates.

The introduction into a school of this, as of any other book which has for its object the inculcation of morality and truth, is to be dreaded if it is meant to take the place of the living instructor, or to be used as a mere text-book; but, as it seems to the Editor, experience and enthusiasm have combined to make this book a very valuable aid to a teacher bent on inspiring his pupils with a sense of duty; while to the boy whose school-days are drawing to a close it should serve as a reliable outline map of the intricate country he is about to traverse.

The industrial and social phenomena of their lives are to the uninstructed eyes of children confused and unmeaning.

The conditions which affect each and every member of the community give no evidence of fundamental laws except to those who have been taught to examine them, and to trace in them the result of past conduct.

Surely the teacher ought to be their interpreter, that the pupil may not hereafter be their slave. These Sibylline leaves must be collected, and the

exposition of them must have its weight in fitting our children for self-guidance.

We never shall be able to dispense with the aid of study, reflection and experience in applying the precepts of religion to the performance of the practical duties of modern life.

The application of great principles to the details of practice needs to be made with the utmost care and caution, and we educators of the present day seem specially bound to teach our children how to apply these laws to the details of their own lives, and so to arm them against those base maxims and those baneful deceptions which are now left to spread with far too little check.

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HELPS *for the* YOUNG.

PART I.

During our growth from infancy—long before we pass the age of childhood—little by little, we become conscious that some of our happiness depends upon our own conduct. In the beginning, our dependence is entirely upon our parents or upon the elders among whom we live. But gradually, as we advance in years, the tenour of our lives, the kindly feelings of our companions, our habitual cheerfulness and contentment, as well as our future destiny, are determined more and more by our own conduct. It behoves us, therefore, to learn as soon as we can, and as well as we can, what our own conduct and what the conduct of others ought to be—in other words, how we ought to act for ourselves and for others, and how others ought to act towards us. The first but not the only step towards doing what we

ought, is to learn what we ought to do; and next, we must strive with all our might to cultivate the desire and form the resolution to do what we learn and know to be for the best.

A word which cannot be strange to you has long been in use to express what it is understood ought to be done by everybody. That word is 'Duty.' We say that it is our duty to do this and to refrain from doing that. To enable us to perform our duty satisfactorily, it is indispensable: first, that we should know which, among all courses of conduct open to us is our duty, and secondly, that we should be in that frame of mind which inclines or rather impels us to its performance.

Obedience and Application.

There is so much that we have to learn before we can possibly judge for ourselves what we had best do, that, till we have learned, it would be sad for us if there were not older and wiser people to guide us, and very silly in us if we did not gladly listen to their advice and obey their orders. Indeed, wise and experienced men will testify that in many things and on many occasions, they are glad to seek and obtain advice, and to obey orders throughout the whole of their lives.

All this must be so clear to you as to call for no explanation. And if it were not clear, explanation would be vain. You have heard as much over and over again, sometimes expressed in one form of words, sometimes in another. When you are told to do your duty, it is meant to tell you what it is best for you to do, although you may not understand at the time why it is the best—indeed, before you can possibly understand.

Thus, in the order of time, if not in the order of importance, obedience is the first of duties.

In our earlier years, people older and wiser than ourselves have to regulate our food and clothing, guide our steps, shelter us from harm, and help us to learn, because we are so ignorant and feeble as to be incapable of doing what is for the best. As the time must come when we shall be compelled to decide for ourselves, and perhaps to guide and rule others, we must strive to learn what we ought to do and what we ought not to do, in order that we may be able rightly to guide ourselves and others. Effort to learn—application—attention to those who undertake to teach us, must accordingly be ranked among duties, second only to obedience in the order of time.

As we learn—as we acquire knowledge and capacity of self-guidance, the implicit obedience

of the child is changed for the discriminating obedience of the adult. For no reliance on the judgment or authority of others can relieve the adult from the consequences of his own misjudging and wrong doing. When a reasonable man seeks and follows the advice of others, it is his own intelligence which, having made him aware of his own ignorance and inexperience, impels him to seek assistance from others better informed than himself, and also guides him in his selection of the person whose advice it will be best for him to follow. You will learn, as you advance in your studies, that each individual, even the most gifted, is capable of mastering only a small part of the knowledge required for the best self-guidance of all. Each in his turn, therefore, needs assistance from others where his own knowledge is deficient, and ought on his side to hold knowledge of his own at the service of others.

Young as you are, you already know a little about many things. You know, besides, that you have yet to learn more about the things of which you only know a little; and also that there are many other things about which you have no knowledge whatever. For example, you know a little about the food which you eat, the clothes you wear, the houses you dwell in, the books you

read, the pictures you look at, the streets and roads you walk along, the vehicles and domestic animals, passing and repassing, the water and gas, and the contrivances for their distribution. But your knowledge is little indeed compared with the knowledge possessed by those who enable you to enjoy some share of these things, and without which they could not serve you as they do.

Another view may be taken of the little knowledge which you have. Little as it is, it suffices to assure you that you could not live at all without food, clothing, fuel, and shelter; nor with much enjoyment, unless provided with many other things essential for health and recreation, to comfort you in times of sorrow and to add a charm to all your pleasures.

Now as life—life, as much as possible, free from bodily suffering, anguish, self-reproach, the dislike or contempt of our fellows, alarm and anxiety, is wished for in common by us all, let us consider how such a state of life may be reasonably hoped for. You cannot fail to be desirous of learning what each of you should do in order to bring about a comfortable state of existence for all and to secure a fair participation in such a state for yourselves.

In our efforts to learn what would be best for

each of us to do, it is both easier and safer, first to inquire what it would be best for us all to do collectively; and, having satisfied ourselves of that, proceed to inquire what part each had best take in the general work. For the conduct of people in general depends so much upon the habits and ways of thinking and the dispositions in which they have been brought up, and which they have formed, that the knowledge of what all had best do will be a rule by which to guide our efforts at self-discipline, and to form the habits and ways of thinking of others—particularly of the young.

When a number of people are all striving in unison to do what is best for all, it is clear that each has a better chance of securing what he wants than if each were striving for himself alone, regardless whether he was thwarting or aiding others in their efforts. And if it really be the case, as is firmly believed by some, that people may be brought, by a course of treatment from infancy upward, to take delight in almost anything, how much better it must be for all that the course of treatment should be so directed as to lead each to seek his own delight in contributing to the delight of all, so that life may be a combined effort for a great good to be enjoyed by all—not a fierce scramble by each for the largest share of a smaller good.

If what had best be done for the good of all should ever be thoroughly known, and habits and dispositions be so formed that each should take pride and pleasure in contributing his share of work for the general good, then mankind will be in the enjoyment of as much happiness as is attainable on earth. Wanting in knowledge as we feel ourselves to be, we have enough to convince us that much more which is within our reach remains to be gathered in, and that the little which we have is not so generally shared as it might be. Consequently, we are far from having attained as yet a satisfactory state of happiness. But there is reason to believe that we are nearer to it than our forefathers were, and that we may get still nearer.

Industry.

Having settled that before we could possibly acquire the knowledge requisite for self-guidance, habits of obedience and application must be formed —the first to guard us against the consequences of our own ignorance and incapacity, and the second to enable us to learn, let us inquire, step by step and carefully, into some of the particulars of what this knowledge is.

Our attention shall first be directed to those most obvious essentials of comfortable existence —food, clothing, fuel, shelter, &c.—say, the material essentials, with which we are surrounded. We have a large store of those essentials—larger than existed in former times, but evidently not large enough adequately to supply the wants of all. Before we can learn how this store may be increased, we must have a clear conception how it has been got together. If it were all suddenly destroyed, thousands of years might elapse before it could be replaced. The means of subsistence being taken away, the human race would perish, excepting that small remnant for whose support the spontaneous products of the earth might possibly suffice.

The history of our own country makes known to us that during the last 500 years, and particularly during the last 100, our store of the means of subsistence has been steadily increasing. And as this store has increased, so also have the people increased in number.

In this country, its climate being what it is, the spontaneous products adapted for the support of human life could sustain so small a number of miserable beings, that we may safely leave on one side all thoughts of those spontaneous products as

a means of comfortable existence, and think only of the sources of those products upon which we actually subsist.

These sources are not far to seek. Evidences of them are before our eyes day by day without intermission. For we are daily consuming the store which has been accumulated around us; and if we did nothing but consume, our store would gradually disappear, and we should perish. Later extinction would follow upon the gradual consumption of our store without its replacement, as certainly as early extinction would follow upon its immediate destruction.

That men are intent upon replacing what they consume may be seen in all directions. That they have succeeded in more than replacing, during many past years, is shown by our steadily increasing store of the means of subsistence. The process of replacement is scarcely less continuous than that of consumption. For what are men doing while the consumption of food and fuel, the wearing out of clothes and furniture, and the decay of houses, as necessary accompaniments of existence, are in progress?

They dig and plough, sow and reap, thresh and grind, spin and weave, bake and brew, build and repair, mine and smelt, cast and forge, and do

many other things the main purpose of which is to replace, or to more than replace, what is consumed, and to preserve from decay that which with care may contribute to the comfort of a whole life or of many generations.

When we wish to speak of all these doings of men without specifying what each is doing, we say, in one word, they 'work.' And if we were to ask why they work, the meaning of the answer would be, whatever form of expression might be used, to replace or to more than replace what is consumed.

A total suspension of work for a great length of time would be quickly followed by famine, disease, and death. Each individual who shirks some share in this work, or who works less effectively than he might, either throws upon others the labour which he shirks or encroaches by his consumption upon the store in reserve for future subsistence.

Fully to comprehend the different effects produced upon the community by those who work diligently and ably, and those who do no work, or as little as possible, we must bear in mind the magnitude and importance of the work which has to be done.

All who have life consume; but all cannot

work. The very young, the old, the infirm, either cannot work at all or can do but little. They must be worked for. And when we reckon up the number who cannot work, we need not to be told what a nuisance to the community those must be who will not work or who struggle to avoid their share of work.

Reflections such as these have prevailed, more or less, through many ages. The simple statement of them in a systematic form is all that is required for the instruction of the young. The urgent call for work has been so keenly felt, that a name implying approbation and esteem has been given to those who work zealously and cheerfully. We call them industrious; while those who work reluctantly are called idle or lazy.

As obedience and application seemed to present themselves to us foremost among duties in the order of time, so industry seems to be second to none in the order of importance. For without work, life would shortly cease, and there would be nobody to perform other duties; and with indifferent work, there would be no enjoyable life, whatever other duties might be performed.

Intelligence and Skill.

The ability of labour to have produced that immense store of necessaries and comforts which we consume and enjoy day by day, and to replace or more than replace it as fast as it is consumed, depends not only upon the zeal but also upon the judgment and skill with which it is performed.

The tools, implements, machinery and mechanical appliances in general, the locomotives, railroads, and ships are so many powerful aids to labour—themselves the products of previous labour. They are partly the works of your own fathers, but mainly the fruits of the observations, experiments, studies, and persistent industry of our fore-fathers through many generations. Armed with these, the labourers of our days make the earth produce larger and better crops, gather together more numerous flocks and herds, work up the raw produce into more nutritious, wholesome, enjoyable, and attractive combinations and fabrics, draw from the more distant parts of the earth what could not be produced so well, if at all, in our climate, and communicate their wants almost instantaneously to people dwelling and working afar off, and bring forth supplies to ward off privation and suffering.

The knowledge and skill needful to invent and contrive these aids to industry, to replace and improve upon them when they are worn out, to keep them in repair and to use them efficiently have to be acquired by each generation. The young may well look with mixed feelings of admiration and dismay at the extent of the knowledge and the capacity of acquiring and using it that have to be mastered. But they may take courage, for although no part of this knowledge can be entirely overlooked without danger or inconvenience to the community, it is by no means necessary that each individual should become master of the whole. This is fortunate, for no individual, even the most gifted, could possibly arrive at such a height and width, and variety of attainments.

Of that large mass of knowledge, with the capacity of applying it, which is the precious possession of this generation, a part ought to be possessed by every adult, and other parts need only to be possessed by a few, provided that, among all the adults, each portion of the knowledge is attended to and thoroughly mastered by some.

Our attention shall be principally directed to that portion of knowledge which ought to be pos-

sessed by all adults. We say adults, because few but adults can arrive at that perfection of knowledge and capacity for applying it desirable for the welfare of the community and the best self-guidance. Adults, however, would never approach such perfection, still less attain to it, if their latent powers of observation, experiment, memory, and reflection were not called forth, exercised, strengthened, and guided in infancy, childhood, and youth.

It so happens that some of the earlier acquirements, by the aid of which adults arrive at or near the perfection desirable, are readily obtainable during childhood. Articulate speech, reading, writing, and counting, so indispensable for intercommunication, for handing down knowledge from generation to generation, for recording experiments, and for enabling teachers to impart and learners to receive instruction are, as is well known, quite within a child's capacity. Indeed, they form the main part of the instruction attempted in most schools. They will be generally admitted to be an essential part of the instruction desirable, although we may well insist that the young ought to learn much besides.

Not only labour, but intelligent and skilful labour, is needful to replace the products of pre-

vious labour which are consumed day by day. When once a large store has been accumulated by means of the industry, knowledge, and skill of the past, and a numerous population is dependent upon that store for its subsistence, the continuance of like industry, knowledge, and skill is indispensable to keep off privation and suffering in the future. Knowledge and skill, therefore, must be classed among the good qualities—among the qualities without which the welfare of the community cannot be sustained.

Ignorant and idle, or incapable men must be a burden upon the community. They cannot replace what they consume, however little that may be. They are bad members of society. When we see such an useless being we are loth to call him a bad man. Any harshness of judgment that might be expressed is softened by the reflection that in his childhood his instruction may not have been cared for. His incapacity may be rather a misfortune to which he has been subjected by others, than a fault of his own. But when we see boys of your age gathered together in order that they may enjoy the assistance of competent teachers, knowing as we do how important it is for the general welfare that they should grow up to be capable men, we cannot

hesitate to characterise them as bad boys, if they do not strive with all their might to profit by the instruction placed within their reach.

To learn, then, is not only a very early duty in the order of time, but it is no less early in the order of importance; since industry without knowledge and skill would avail but little in replacing those stores which must be consumed for our daily subsistence.

Kindliness and Generosity.

The welfare and improvement of society—the comfortable existence of as nearly all as possible, the admixture of the least possible suffering in the lot of life, being the end towards which the conduct of each ought to be directed, we will continue our inquiry into the qualities which ought to be cultivated in order to enable each individual to contribute his quota to the general welfare.

Arrangements have long been made, the intention of which is that nobody, however incapable, should be debarred from some share of the products of industry—should be left to die of cold and hunger. These arrangements have been made by the capable and least incapable members of the community. They have been made, too, under

grave difficulties; for it would have been most damaging, in the treatment of the incapable, to countenance the delusion that there is or can be any road to the attainment of well-being except through efforts to keep incapacity at bay. Their existence implies that feelings of kindliness, of good-will and compassion, of distress at the sufferings of others prevail generally. Examples of them are to be seen in parental care of children, in poor-laws, hospitals, infirmaries, schools, and other charitable institutions.

That most people should work intelligently and skilfully, and should long have struggled to acquire habits of industry with knowledge and skill, is only what we might expect, when man had once risen to the perception that a large store of the fruits of industry is indispensable for a state of existence that can be considered at all worth having. No less indispensable for such a state of existence is the prevalence of those feelings of sympathy, kindliness, pity, friendship, and love which inspire us with the courage, determination, and self-devotion to face danger, suffer privation, endure hardship, and meet wounds and death with resignation for the benefit of others, at the call of duty properly understood. Readiness to die for one's country has been held to be a sign of

nobility of disposition. A better sign of such nobility would be readiness to die for mankind—a readiness only to be acquired by that self-discipline which brings with it the desire so to live as in all our thoughts and deeds not to disturb, but where possible to promote, the general well-being. To deserve and enjoy the consciousness that we live in the midst of those who are animated with such feelings towards ourselves, we must cherish the like towards them.

The conviction being gained of what good teaching and training, followed by self-discipline, may do towards preparing us for good self-guidance, it is well to have before us an image or ideal of a good and perfect man—of a man whose thoughts and disposition lead him to seek his own happiness by promoting, where possible, but by never impairing, that general state of happiness of which each is to have a share. We can scarcely hope to raise ourselves to the level of this ideal, but grand will be the effect of striving to get nearer and nearer to it.

There has ever been some 'ideal' of the good man; but this ideal has varied from age to age. Very mistaken notions have prevailed concerning the disposition and conduct which ought to entitle a man to have the stamp of goodness affixed to

him by his fellows. Worse than this, hitherto the great mass of people have had no conception of any ideal of goodness. We are at last making an effort so to deal with the young that the perception of a true ideal shall grow with their growth, and with it the practice of that self-discipline which leads to harmony between conduct and the ideal of goodness.

The cultivation of good feelings and disposition will never advance far towards perfection unless they manifest themselves on all appropriate occasions in conduct. Feelings not followed up by acts, if not barren are apt to become so. If they stop at words and expressions they will lead, unconsciously perhaps, to insincerity. We may insensibly glide into a habit of acknowledging duties with our lips and not have a thought of performing them. We must beware of this species of self-deception and self-corruption, if we would keep clear of that odious vice, hypocrisy.

Pity for the hungry, for the naked, for the houseless, and for the sick would avail but little if food, clothing, shelter, and nursing were not to be had. A constant repetition of expressions of pity for suffering could scarcely be received as sincere from those who made no effort to provide the food, clothing, shelter, and medical appliances

necessary to relieve the objects of the pity which they proclaim.

You have already lived long enough to have learned what an additional charm is imparted to existence by the society of agreeable companions. Neither boy nor man can expect enjoyment from this source, unless he be welcome as a companion to others. As we must work and learn in order to live, so we must study to give pleasure to others to attract to ourselves their goodwill. Amiable deportment, courtesy, and politeness are chiefly esteemed as being the outward expressions of kindliness and readiness to serve and please others. We are clearly not constituted to lead lives of solitude. We cannot dispense with society. Exclusion from it would be terrible. Our progress through life brings us repeatedly in contact with others: some to whom we are strongly attached — with whom we are closely connected—and others to whom we are comparatively strangers. Mutual goodwill is desirable for our common happiness. And if each of you ask himself what he can best do to bring about this state of mutual goodwill, his answer ought to be, 'Cherish such feelings in myself. Others are mostly beyond my direct control. But if I begin in my early years and in earnest, I may control my own deportment and

conduct, and thus acquire some indirect influence over the deportment and conduct of others.'

Kindliness of disposition—the wish to associate the happiness of others with our own, as a means of promoting the general well-being—is evidently required, to turn to the best account what industry and knowledge place within our reach. It could, however, do but little, if not accompanied or preceded by these two qualifications. A boy may readily learn, therefore, while delighting his companions with his hilarity, kindliness, and generosity, whether he is striving to the utmost to form his own character, by asking himself: 'Am I working and learning to acquire habits of industry and knowledge by which my kindliness of feeling and courtesy of manners and expression may bear fruit in conduct and save me from the reproach of insincerity?'

Youth is the season when self-discipline must begin, if it is ever to become a permanent habit. And we ought to be on our guard not to glide into the habit of giving utterance with our lips to the acknowledgment of duties for the performance of which preparation has not been or is not being made, or is not even thought of. There are people who have so often professed what they ought to do without doing it, that they have ended

by becoming unconscious of any omission of duties —by feeling, as it were, that their duties were faithfully attended to, not regularly disregarded. As through careless cultivation, good seed is choked by weeds and produces no crop, so good intentions may be choked by words and never ripen into good conduct.

The means for the performance of duties to others which reason and good feeling combine to enjoin, are the same as those which conduce to our own material comfort. They have to be partially diverted from the latter to the former purpose. To have them at our command—among our own possessions to be disposed of as we please, they must not only have been produced in the past, but we must have abstained from consuming them. So far as we may have succeeded in elevating our own natures, we shall have learned to derive more intense and lasting satisfaction from the appropriation of some of our means for the benefit of others, than from the consumption of the whole of them on merely sensual indulgence.

The capacity of abstaining from immediate consumption thus appears to be an indispensable element in the character of those who, besides aspiring, are resolved to perform and actually do perform the duties which their reason has made known to them.

Economy or Thrift.

The line of conduct to which a capacity of foregoing immediate consumption leads, exercises, and has exercised, a powerful influence for the benefit of mankind. It not only enables us to comfort and relieve present misery, but to provide against and ward off much that would otherwise come in the future. And the very means by which we are surrounded exist only through the capacity of foregoing immediate consumption exercised by our forefathers.

Look in what direction we will, we see, while consumption is going on for enjoyment as well as for subsistence, the plainest proofs of the beneficial influence of the capacity of foregoing consumption. As to consume is indispensable for present comfort, so to forego consumption, or to save, is indispensable for future comfort. To consume judiciously—to consume with a due regard for the future, or to save, is at least a part of the practice of good living.

Let us run over a few examples of what saving has done, is doing, and may do, when combined with other good conduct for the advancement of general well-being.

It has handed down to us the earth so modified

on its surface as to make it, what otherwise it would not be, a comfortable dwelling-place. It has handed it down dotted with cities and buildings and intersected by roads so as to make all its parts readily accessible. It has filled our houses with furniture, supplied us with food sufficient for our subsistence till we can produce more, and with tools, implements, and machinery, from the spade and pickaxe to the steam engine and telegraphic apparatus, to enable us to maintain our present position and to help us forward to something better. Besides this, it has preserved for us the records of past discoveries and achievements, with instructions how to profit by and improve upon them.

It enables us to make the one harvest of each year upon which we depend for our principal supply of food, furnish us with daily meals. It enables us to guard against the privation which occasional bad harvests would otherwise bring down upon us. It enables the young and healthy and industrious to make provision for seasons of sickness and for old age, when the ability to work is impaired or even taken away. Above and beyond, it enables us to follow up our good intentions and benevolent feelings by deeds in feeding the hungry, clothing the naked, healing the sick,

sheltering the houseless, educating children, and in so doing to exercise and cherish all that within ourselves which makes us wiser, better, and happier—more deserving our own self-respect and the esteem and affection of others.

It may do much more than it has yet done or is doing. But to enable it to do this, industry and intelligence must co-operate with it, and all three must widely prevail. And to prevail widely, education must be conducted by adults deeply imbued with all these truths and who are skilled in the art of unfolding them to the young and so impressing their feelings and characters that self-discipline will be sure to enforce and confirm what education has so well begun. Progressively as we approach that happy time, the frightful mass of misery occasioned by man's misconduct will be diminished and, perhaps, eventually disappear.

Economy, it may be observed, is but a part of well-regulated consumption—consumption which bears in mind the wants and feelings of others, and the requirements of the future, and which cannot, therefore, disregard those consequences which waste, drunkenness, and profligacy bring with them—self-degradation and imbecility.

Young people who have had the advantage of associating with the good and wise, and of living

under the influence of their example and instruction, have been accustomed to observe, to inquire, to read, to record, to calculate, to remember, and to reflect, and do not require to be told that they will have to earn by their own conduct and demeanour the respect and affection of others—without which there can be no rational expectation of happiness. It may be assumed, accordingly, that you cannot but wish to grow up into industrious, intelligent, and skilful men, capable also of foregoing so much of material indulgence as is indispensable for the due performance of what you hold to be your duty towards others, both in the present and in the future. But to become good men, something more than wishing is required of you. You must work as well as wish. Every day that the boy delays his efforts to become the good man he wishes to be, his task is more difficult, his success more doubtful. Men have been aptly described as 'creatures of habit.' Impulse and habit, sometimes with, but frequently without, reflection at the moment determine our conduct. As soon, therefore, as we become capable of recognizing what it is our duty to do, self-discipline should begin—efforts should be made to form our own habits and regulate our own impulses.

As we look around and recall to our memories the customs and doings of past times which we have read of, we cannot but be struck with the diversity of the ways in which individuals and classes and nations seem to seek their gratification and to find it too if we exclude all thoughts of the consequences of their several doings. Gluttony and temperance, drunkenness and sobriety, prodigality and thrift, deeds of cruelty and rapine, and deeds of charity and self-devotion, have each their votaries. The idle and the industrious, the turbulent and the orderly, they who in their daily conduct never lose sight of the future, and they who seem scarcely to have ever got sight of it, are all to be seen pursuing their careers. Can anyone say that all these are doing their best for their own enjoyment? Certainly not, unless the consequences of these very different lines of conduct be disregarded. Strive as hard as we will to omit considerations of the future, we cannot entirely succeed. But let us imagine for a moment that we could blot out from our minds all thoughts of consequences. Thus oblivious, the utmost that observation could warrant our pronouncing would be that the first of these two different kinds of conduct was as capable of affording present enjoyment as the second. They

are, however, fraught with the most opposite consequences—the one with evils the most deplorable, the other with blessings innumerable. In such a condition of things, the young can scarcely feel any doubt as to their duty—as to the call upon them for the self-discipline which will incline them to that line of conduct, the consequences of which are the well-being of their kind, the affection and regard of their friends, and their own self-respect.

With thoughts and aspirations such as these, the young may look forward to their future career with hopefulness, not as if merely bent upon the pursuit of happiness, but upon the practice of self-discipline and the performance of duties through which alone happiness can be wisely sought. They must, however, be prepared to grapple with dangers and difficulties, and to resist temptations. From the outset they will be thrown into a society not entirely inspired with these views and sentiments, and be surrounded by fellow-men, among whom will be some ill-disposed—intent upon anything rather than contributing to the well-being of the community of which they are members. We are all, the young particularly, prone to imitate, and to be influenced for good and evil by companionship. Our own reason and

strength of character must be our safeguard against those allurements, blandishments, and seductions, which lead not to happiness but to perdition.

Respect for the Property of Others, or Honesty.

It need not to be repeated that labour is the source from which all the material means of comfortable subsistence or, in one word, the 'wealth' with which we are provided, has been derived; or, that while this wealth is consumed, little by little, and day by day, it cannot be replaced without labour. But mixed with the many who are labouring to replace the wealth which they consume are some who are directing their strength and wits to possess and consume what others have produced and saved, without a thought of contributing to its replacement. Had such individuals, thus ill-disposed, been permitted to prey, unresisted, upon the general store, communities could never have been formed—society could not have existed. And were they permitted now, communities would soon disappear and society be dissolved.

The means or the power upon which we rely for our protection against those who would prey upon

society is, in many respects, the same in all countries. We may call it the government. Under it are the police or civil force which controls the conduct of citizen to citizen within the commonwealth, or of subject to subject within the kingdom; and the military and naval forces which defend the community against aggression from without.

Each individual who qualifies himself by his conduct to be classed among those who desire and uphold the welfare of society is, in reality, an item or element, however small, in the government, and has duties to perform as subject or citizen. In former times this could not have been said; but in these days, and certainly in our own country, no well-conducted person is without some influence over the action of government, or without some responsibility for the performance of duties which devolve upon him. Good government, indeed, may almost be said to be the aggregate result of the good self-government of each. You cannot, however, acquire an accurate knowledge of the duties which await you as citizen or subject, or as one participating in the acts and influencing the course of government, till you have formed a clear conception of the work which has

to be done by government, or, in the language commonly used, of its functions.

One of the functions of government is to protect the possessors of wealth, in order that it may be distributed and employed and consumed in the way most likely to conduce to the general well-being. Its action for this purpose must be preceded by a knowledge of who are and who are not to be considered the possessors of wealth. Between two or more claimants of the same wealth, which is to be upheld, and which are to be warned off? Before the government can direct its agents, it must declare or make known how the rightful may be distinguished from the wrongful possessors of wealth. And after this declaration has been made, judges and courts of law must be at hand to interpret the will of government in case of disputes, and finally to pronounce the decision by which the disputants are to abide, or if necessary to be compelled to abide.

When it has been declared by government and embodied in laws who ought to possess and who is to be upheld in possession, 'Rights to property' are said to be conferred. The possessors or claimants of wealth upon whom rights of property have been conferred in all countries, however various the laws in other respects, are—

those who have produced it, those to whom it has been given by former rightful possessors, and those who have received it from former rightful possessors, in exchange for services or other wealth of their own. If to these means of obtaining a title to property it be added that law has also decided how a right shall be obtained to the property which had been possessed by people at the time of their death, enough will be said for our purpose in explanation of what is meant by 'Rights to property.'

The reasons why rights to property have been conferred are so plain that we need do no more than record them. Men labour in order to produce and to enjoy what they have produced, whether by consuming it, or by bestowing it upon others. They learn and practise, so that their labour may become more productive. They save because they expect to derive greater enjoyment in the future than they can in the present from the disposal of what they have produced. All these inducements to useful exertion and abstinence would be taken away if producers felt that they were to be deprived of their wealth, whether by fraud or violence. And these inducements would be strengthened or weakened according as producers

felt secure or insecure in the possession of what they were engaged in producing.

Led on by such considerations, communities, or rather the more intelligent and capable and well-disposed members of communities, have organized governments which have made known—who, by their authority or by law, shall be entitled to hold property and to be upheld in its possession. Protection to some, when demanded for the benefit of all, is or ought to be the object of government or law. It says to producers, 'Work, and you shall be protected in the enjoyment of the fruits of your industry.' And it says to those who would help themselves to the wealth of another against his will, 'You are forbidden; and if you make the attempt, you shall, if possible, be prevented; and if you break the laws in spite of the precautions taken against you, imprisonment shall prevent repetitions of your offence and deter others from following your example in breaking the law.' Acts contrary to law and in defiance of government authorities are called crimes. Many of the names given to different forms of crime are familiar to you, such as murder, homicide, felony, burglary, theft, embezzlement, larceny, and forgery. The general sense of the enormity of these offences

is expressed by the horror everywhere felt when such crimes are committed.

Thus you see that indispensable as obedience in early childhood is towards parents and guardians, it is no less necessary in manhood towards those armed with the authority of law and government. Laws have not always been as well adapted as they might be to promote the general well-being. Modifications in them are perpetual subjects of discussion, some of which are from time to time adopted as soon as they are judged to be improvements. But while laws are in force, the obedience of all is required for the good of all, however needful modifications may appear to the best thinkers. It is the duty of such thinkers—the pioneers of improvement—to exert themselves to persuade their fellow-men, and those in particular who influence legislation, of the expediency of introducing the changes which they ask for. But it is their duty, while pointing out and recommending the laws which they think ought to prevail, to recommend by example and precept obedience to the laws which do prevail.

With our experience of habits and conduct in all countries, it would be difficult to imagine how society could exist without laws and government. Very little reflection, however, enables us to per-

ceive that a state of well-being which depended upon laws and government alone, if it could exist at all, would rest upon a very insecure foundation. Obedience to law is required from all. But while the well-disposed obey willingly, the ill-disposed submit through compulsion or fear. The well-disposed supply the wealth which is required for government establishments and the administration of the laws. The well-disposed who concur in granting protection to property must feel respect for property, because they know that if people were not allowed to enjoy the wealth which they have produced, a state of existence deserving to be called a state of well-being would be unattainable; and because they have grown up in the habit of cherishing thoughts and guiding their conduct in harmony with their conceptions of the duty which they owe to others. Their duty to others also urges them to concur in the measures of repression needful to protect property against the attacks of those who are not disposed to respect the possessions of others.

Obedience to law and protection to person and property can be maintained with efficiency only where respect for person and property is widely felt. Feelings of respect for person and property are the results of teaching and training

from childhood upwards and maintained by self-discipline. Those who feel no such respect will yield obedience only to threats and superior physical force. The many who feel respect for person and property, even if not always so deeply as desirable, are in reality those who insist upon obedience from the comparatively few who do not feel it.

To the question—When ought people to begin to feel respect for property or, otherwise expressed, to be honest? there is but one answer—From the beginning. Habits of respect for property should be cultivated simultaneously with habits of obedience. Sad is the prospect for children in whom these habits have not been formed. The young in whom they have been formed must follow up their good early training by attention to self-discipline. And upon the young who have not been thus blessed is imposed the duty, noble though difficult, to rise superior to the evil influences and neglect of which, through no fault of their own, they are the victims.

Employment of one's own Property.

Look where you will, over all those parts of the earth where men have formed themselves into

nations or communities, where, that is to say, laws for the protection of person and property are in force, you see a distribution of wealth which is in some respects painful to behold. Amid the many whose possessions are moderate, are some whose possessions are immense, and many who have but small possessions or none at all—a few very rich, many very poor or even destitute. Some of the causes of this inequality of possessions are the subject of controversy and discussion to this day; and your judgment upon them may well be suspended till you have had more frequent and better opportunities for observation and inquiry. But there are many causes which you can have no difficulty in observing, examining, and estimating at once.

The elders—those who have passed middle age—may be expected to have larger possessions than the juniors or those who are in the earlier years of their industrial employment. With similar qualifications in other respects, the former have had more time to produce and save and to receive by gift or inheritance. Next, the industrious, intelligent, skilful, and honest may be expected to possess more wealth than the lazy, the ignorant, the unskilful, and the untrustworthy. And lastly, the thrifty and the sober are more likely to have

large possessions than the prodigal, the wasteful, and the drunken. But where we see the causes which lead to the acquisition of wealth combined in great force, what other consequences than large possessions or great riches can be expected? And when we see the causes which lead in the other direction combined in great force, we cannot be surprised at the consequences—poverty and destitution.

They who would ward off poverty and destitution from themselves, do what they will besides, must not omit to make those efforts which lead to the possession of the qualities without which wealth can be neither produced nor preserved. And they who aspire to the further achievement of warding off those calamities from others, do what they will besides, must provide that the objects of their care be brought under the influence of that teaching and training which will make them comprehend the purpose of self-discipline and incline them to its practice.

We have dwelt long enough upon the miserable fate which awaits the ill-disposed and incapable. We may now turn to a consideration of the facilities which are offered to those—the young particularly—who possess little or no wealth of their own, provided they be well-disposed and

capable or can give proofs of aptitude to become capable.

The larger part of existing wealth is in a form which requires further labour to be expended upon it to fit it for use or consumption. The flour has to be made into bread, the corn to be ground, the meat and vegetables to be cooked, the cattle to be fed and slaughtered, the cows to be milked, the gas to be made and distributed, houses and roads to be cleaned and repaired, cotton and flax to be spun, the yarn to be woven, and the cloth to be cut, shaped, and mended. The possessors of wealth, whoever they may be, evidently require the co-operation of others to enable them to enjoy their wealth. While those who have no wealth or less than sufficient to satisfy their wants, have the opportunity of tendering labour and service in exchange for the wealth of which they are deficient.

'Who will help us to work our wealth up and keep it in order and ready for use,' ask its possessors, 'so that we may enjoy it?'—'We,' answer those who are qualified to render such services, 'if you will allow us to share in the enjoyment of your wealth.' Evidently here is an attraction between the possessors of wealth and the possessors of a faculty of so dealing with wealth as to make it

enjoyable, which, as we may see, has brought them together and, as we may expect, will keep them together.

There may be some of the possessors of wealth who have few thoughts beyond consuming and enjoying it, and procuring the labour or services of others to make it enjoyable. But the great mass of them, besides enjoying their wealth, are intent upon replacing or more than replacing what they consume and enjoy. To accomplish this purpose, the land must be tilled, flocks and herds be reared and tended, minerals dug out of the mines, smelted and wrought, bricks made, and stone quarried, and fish drawn forth from the seas and rivers. Wealth is required to enable labourers to subsist while this work is being performed; and labour is required to maintain and increase the store of wealth which without the co-operation of labourers would disappear by consumption and decay. This mutual attraction has from time immemorial drawn together the possessors of wealth and capable workers; and it is felt that this attraction cannot fail to act in the future.

So deeply is this felt, that the possessors of wealth, with the assistance of labourers, have transformed and are transforming portions of their continually increasing wealth into forms which

would be of no use whatever if the co-operation of labourers did not make them what they were intended to be—means for increasing the productiveness of labour—means for continually increasing our store of wealth, while consumption is on the increase, and enjoyment also, if people do but make a rational use of their abundance.

Pause awhile. Weigh carefully the statements of fact which have been submitted to you. Hesitate to accept the inferences which have been drawn from them or which apparently follow from them. Be as incredulous as if you suspected that some enemy or false friend was attempting to impose upon you. But, in the end, ask yourselves —Are these statements of fact and the inferences drawn from them undeniable truths? If your answer be in the negative, reject them as you should ever reject untruth. If, on the contrary, it be in the affirmative, your rejection of them, your disregard of them, your trifling with them will be as detrimental to your moral integrity as to your material prosperity.

With rare exceptions, which need not be noticed here, men start in life as labourers with little or no wealth, however wealthy they may eventually become. Upon a hearty co-operation between labourers and possessors of wealth depend the com-

fortable subsistence of both in the present and the continuance of equally comfortable—not to say more comfortable subsistence in the future. Whatever tends to keep them apart, to sow jealousies and distrust between them must be pernicious in the extreme.

Your first step in life, when thrown upon your own resources, will be, with the aid of your experienced friends and advisers, to find some possessor of wealth willing to exchange a portion of his wealth for your labour or services. For success in this search, you must be able to inspire others with confidence, first, in your ability to serve, and secondly in your willingness to give the full benefit of such services as you can render to him who shall take you into his service. Without this confidence, you could hardly expect that anybody would contract or engage to give you a portion of his wealth. Nor would you think of promising to serve anybody, unless you believed him to be able and willing to compensate you for your services out of his wealth.

A readiness to enter into engagements or make contracts by which one party undertakes to supply wealth and the other to serve or work towards its replacement removes if not all, at least, the chief difficulties which might prevent all having access

to some portion of wealth for consumption without disregarding the provision for future subsistence. This brings to our notice another qualification which must prevail widely wherever a high order of happiness is to be enjoyed—trustworthiness, or scrupulousness in making contracts and fidelity in performing them. These qualifications will scarcely flourish as they ought unless the love of truth and habits of truthfulness be cultivated in childhood—to be strengthened afterwards by steady observance and practice—the essentials of self-discipline.

Industrious and intelligent workers, with habits which lead them to provide out of their earnings for the contingencies of the future as well as for the wants of the present, become almost always possessors of property. Provision for the future is one of the duties which they owe to themselves and to society, and which cannot be too urgently enforced or too steadily kept in mind.

The duties which different individuals have to perform with their property vary with their circumstances, but there is one duty which devolves upon them collectively, a disregard of which would be followed by the most disastrous consequences. If that duty be ill performed, many of the advantages expected from the discharge of

other duties will be intercepted. The duty referred to is that of taking care that the wealth consumed shall be at least replaced. That it shall be more than replaced, is what the foremost men among us may well strive for, seeing the amount of pauperism and destitution which still afflict society. And who can perform this duty except those in whom property is vested by law and government? They are *legally* protected in the possession of property, and they are *morally* bound to recognise the responsibility attached to its possession. You will never forget, it is to be hoped, that you are morally bound to do whatever is necessary for the general welfare, whether ordered by law or not.

You will occasionally meet with people disposed to disparage the exertions of possessors of property to preserve and increase the store destined to supply the wants of the future, because by their success they preserve and increase their own wealth. Strange misdirection of judgment! As if it were not matter for congratulation rather than regret, that the man who benefits the community should at the same time benefit himself. When wealth is acquired by fraud or by means savouring of fraud, it is the fraudulent, not the wealthy man, who ought to be reprobated. If

the possessor of well-gotten wealth incur merited censure, it will not be because he possesses much wealth and increases it, but because by what he consumes or uses, he countenances or promotes bad habits and conduct or does less than he might do for the cultivation and encouragement of good habits and conduct.

PART II.

How Sufficiency of Wages is to be Attained.

It may be said that the facts and inferences from them which have been thus far stated are so plain as to call for neither exposition nor comment. Be it so! And well it is for those who see so clearly and whose understandings are so free from mist and confusion. They who see so clearly will scarcely deny, however, that such facts and inferences ought to be generally recognised, and to serve as the basis of principles by which conduct ought to be guided.

Another justification is to be found for what to some may appear a needlessly elaborate exposition. There is a great danger to which people are exposed who have not a firm grasp of this knowledge; and too much care cannot be taken to guard against this danger. For it so happens that truths, which when expressed in language free from ambiguity and divested of technicalities

loosely applied, appear self-evident, disarm criticism, and defy contradiction, may—by the interpolation of technical terms ill-used and ill-understood—be so hidden or distorted as to appear false and detestable to the prejudiced and ignorant.

Now, if the facts and inferences which we have examined and discussed together be as incontrovertible as we believe them to be—in one word, be truths—they will not be the less true because expressed, if faithfully expressed, in other language, whether a foreign language or our own. They will not be the less true, because possessors of wealth who devote a portion of it to the purchase of labour and to the production of more wealth are called *capitalists*, and the wealth which they so employ is called *capital*; or because the increase which they look for is called *profit*, and the remuneration which the borrowers of capital give to the lenders is called *interest*; or because the wealth which is parted with by capitalists to labourers and received by them in exchange for their services is called *wages*.

These terms are very generally used—and unhappily, too often misused. You will have to use them and you may as well, therefore, learn how to use them so as neither to be betrayed into a

misuse of them nor to be imposed upon through the misuse of them by others.

Capitalists and labourers, employers and employed, profits and wages are words sure to be heard in discussions and declamations concerning many of the ills of life. You have learned how the objects and purposes indicated or denoted by these names have grown out of the contrivances and arrangements by the aid of which men have striven to stave off future suffering while consuming and enjoying the fruits of former labour. But when present suffering (which has not been staved off) and discontent are uppermost in the thoughts of people who have never reflected deeply upon the causes of their sufferings, they will perhaps fix upon imaginary causes far removed from the real causes of their sufferings.

When you are summoned to take part in discussions arising out of grievances and discomforts whether of yourselves or your fellows, it will be a great advantage to you to have a firm hold of principles wherewith to test the soundness of assertions confidently made in the heat of debate, but which cannot be accepted by reasonable men if irreconcilable with principles known to be beyond the reach of controversy.

An astronomer, or one who comprehends the

principles which regulate the movements of the heavenly bodies cannot be affected by the dire forebodings of those who see threatening portents in an eclipse or in the appearance of a comet.

The bursting of a reservoir or a dyke, and the explosion of a boiler, or of fire-damp in a mine, are frightful calamities, traceable to known causes, and avoidable by well-contrived precautions.

An intelligent seaman, when told that a wreck occurred because the vessel put to sea on a Friday, or because a coffin had been taken on board, turns aside to inquire into the state of repair of the vessel, and how she was loaded and navigated, little doubting that he will discover the calamity to have been brought about through inattention to some principle, or through ignorance or carelessness, or by some fearful storm which the best of ships and navigators could not prevail against.

The causes of bad crops and of epidemics among herds and flocks heretofore attributed to the influence of witches, demons, and other malignant creations of superstition are now sought for and frequently found in the mistaken, though well-intended, methods adopted in the cultivation of the land and the treatment of the stock.

All history teems with the imaginary causes of famine and pestilence, the most frightful scourges

with which men have been tormented, if we except those which they inflict upon themselves to uphold their (so-called) honour, and in pursuit of glory. Guided by these imaginary causes, they have seldom failed to heap evil upon evil, victims of terror and superstition being immolated to appease the anger of offended Deities. Many of the real causes of famine and pestilence having at length been discovered and removed, these awful visitations have diminished in frequency and virulence, leading to the hope that if men will carefully study the causes of suffering and happiness, and guide their conduct by their knowledge, much of the suffering which still disturbs the happiness of society will disappear.

One of the evils—a bitter source of complaint and disturbance in the days of our forefathers, from which we continue to suffer most grievously is 'Insufficiency of wages,' or wages inadequate to furnish the means of comfortable existence. This is undeniably a most serious evil. It is but another expression for poverty, debility, and disease. Men revelling in luxury may give little heed to the sufferings of those who endure it. But no surprise can be felt if the sufferers themselves repine and even rebel. You who are preparing to enter upon the duties of self-guidance,

ought to be anxious not to add by your conduct to the number of victims of insufficiency of wages, and to save others or guide them by your counsel and example into courses likely to lead to abundance and contentment.

To enable you to gratify so laudable an ambition —to become at once happy and a cause of happiness to others—you must be acquainted, intimately acquainted, with the causes both of sufficiency and insufficiency of wages, and with the resources within our reach for dealing with those causes. In whatever language your knowledge may be expressed or recorded for your own guidance, it must be translated into language adapted to reach the understandings, and gain the attention of those whom you would influence.

The question which now awaits our answer, presented to us in the language of the day, is 'What are the causes of sufficiency or insufficiency of wages?'

The custom which has prevailed so long and so conveniently of paying and receiving wages in money requires only a passing notice, and that simply to avoid an appearance of oversight. Money is but the medium through which the labourer obtains a portion of wealth—through which facilities are afforded him of selecting the kinds of

that limited portion of wealth allotted to him. Not the money so much, as what the money procures for him, is the matter that really interests him.

Wages, then, are taken or paid out of capital. Not that the whole of capital is available to be drawn upon for wages. We must not forget that a large and continually increasing portion of capital is in the form of machinery, roads, factories, and other contrivances by the aid of which labour is made more productive than it would otherwise be. There is an expression which, if not very precise in designating the portion of capital out of which wages are paid, serves to indicate what must be excluded as not available for paying wages; and that expression is, 'Wages-fund.' When the wages-fund is small compared with the number of labourers dependent upon it for wages, the prevailing wages must necessarily be insufficient. When the wages-fund is large, prevailing wages, if not sufficient, will not necessarily be insufficient. In a state of society such as almost everywhere prevails, wages vary so greatly as to make it hazardous to pronounce how far the insufficiency of wages from which many labourers suffer is attributable to the smallness of the wages-fund, or to disqualifications in the labourers themselves.

Young people about to take part in the work of

life at a time when the wages-fund is small have some reason to deplore their hard lot, but no reason to despair of mitigating that lot, or of eventually rising superior to it by their own well-directed exertions. Knowing the causes in which the smallness of the wages-fund had its origin, they will know something of the means by which the too small wages-fund may be increased.

An inquirer bent upon learning the causes of a too small wages-fund will not be long in finding traces of the direction in which he ought to seek. Turn where we will, there is not a country—even that most distinguished for the intelligence and good conduct of its inhabitants—in which are not to be seen vast numbers of slothful, ignorant, untrustworthy, dissipated, wasteful, and criminally disposed men—in other words, of men producing little, wasting much, saving nothing, and destroying the property of others. A spectacle like this might well make the inquirer exclaim—'my search need not be continued—I have discovered quite enough to explain why, with people of this kind in a country heretofore, the wages-fund should be insufficient, and why if such continue in numbers undiminished, the wages-fund will also remain insufficient.'

Good self-guidance in such circumstances may appear difficult and laborious, and so it is; but

the reward is the gradual clearing of the prospect and a steady diminution of the privations to be endured. Heedless conduct, with no thought of self-guidance, affords no hope of extrication and leads to nothing better—probably to much that is worse. But what is good self-guidance? Which is the path of duty, and particularly in countries where the wages-fund is frightfully inadequate? You are already more than half prepared to answer these questions. Suspend your answers awhile. A further examination of the daily doings and dealings of employers and employed will give greater point and precision to them.

Employers are they who have the command and direction of capital. A part of this capital is frequently not their own, but lent to them by others. But whether the property of others, or their own, they have the direction of it. Various as their occupations may be, in one respect they are all alike. They are all hirers or purchasers of the services of others. They must needs attach to themselves some who when so attached take rank among the employed. One purpose, also, is common to all employers—that of making as much profit as possible, of obtaining as much increase as possible, with their capital unimpaired. In furtherance of this purpose they engage the ser-

vices of labourers. Each employer (or combination of employers) has a certain wages-fund at his disposal; and he will distribute this wages-fund, say, among 100 or any larger number of labourers up to 1000, as will best answer his purpose. If he distribute it among 100 he will evidently give a higher rate of wages than if he distribute it among 1000. In the former case, however, there would be 900 labourers dependent upon other employers. With the same purpose in view, whatever number of labourers he may employ, he will not give equal wages to them all. He will be most anxious to secure the services of a few, less anxious for some and almost indifferent about others—not to mention those whose services he would rather not engage at all. While employers are on the look out to engage labourers, not at the lowest wage per man, but at the lowest wage in proportion to the producing power, the result of their efforts will be that labourers of whose producing powers a favourable estimate is formed will receive comparatively high wages, while others will have to submit to lower, and some to very low.

The action of labourers in search of employment also favours a distribution of the wages-fund, according to the estimate formed of the producing powers of each. For each will be anxious to

make known his qualifications to employers likely to want such services as he can offer. Some employers, besides, have greater aptitude in turning to profitable account the services placed at their disposal. The employer who can pay him the greatest wages is the one who can extract the greatest profit out of his labour. Not only for the good of society, but for his own also, each labourer ought to strive to make himself an effective producer—whose services are worth obtaining, even at a high rate of wages. He helps to increase the future wages-fund, and is well paid out of the present wages-fund for so doing. It has happened that labourers intent upon producing as much as possible and receiving wages proportioned to the work done have been reproached rather than applauded for their conduct. The wages-fund, it has been said, is already too small for the general comfort, and you are grasping at more than your share: produce less and be content to receive less. Labourers acting in this way would not be doing their best to increase the future wages-fund. A far better course is open to them—to abstain from consuming the exceptional share of the wages-fund allotted to them, leaving it to earn profit for themselves by providing wages for other labourers.

If there were not a constant tendency, through the conjoint efforts of employers and employed, to establish a distribution of wages proportioned to the producing powers—if wages were distributed according to the consumer's wants and not according to the producer's performances—how would it fare with the future wages-fund? Could it be expected that the producing powers would be increased or even maintained, when the lazy and incapable were placed on a level with the industrious and capable?

Labourers have duties to perform towards one another as well as towards their employers. If we are convinced that each labourer ought to improve and exert his producing powers, and then take them to the employer who will pay best or thinks he can make the most out of them, we must all be convinced that labourers ought not to obstruct one another in their efforts to dispose of their labour wherever they expect to obtain the greater wages in combination with employment, climate, and position, suitable to their capacities, tastes, and habits.

Modern facilities of transport and communication have made not only the several parts of each country, but of the whole earth, readily accessible to every individual who is disposed to avail him-

self of them. The discovery of coal-beds in the more northern parts of England has attracted capital thither from other parts. The introduction of steam-power into factories, on railroads, and into ships, has also given a new direction to the employment of capital.

Labourers in search of increased wages have followed the capital. The labourers who were first to offer themselves obtained vastly better wages. Other labourers followed their example: and capitalists, moreover, actively assisted labourers to move from places where they were ill-paid or employment was hardly to be had. In thus doing, they obtained labourers at a lower rate of wages than they could otherwise have engaged them; while the labourers were enabled to earn wages not to be obtained in the homes which they quitted.

Migration from one part of the earth to another is promoted by similar considerations. Fertile and unoccupied land is to be had in distant parts. Intelligent and able men who have made small savings, knowing this, think they see an opportunity of bettering their condition by transferring thither themselves and their capitals. They relinquish with a struggle the homes of their childhood; they thrive; capitals increase; wages

are high and attract additional immigrants. And thus new openings are continuously made, and additional encouragements offered to the industrious, the intelligent, the thrifty, and the enterprising.

Every improvement in the methods of production, it must be noted, occasions a displacement of capital and calls for a corresponding readjustment of the distribution of labourers. Where the displacement is through emigration from a densely peopled to an unoccupied country, nothing is felt but the benefit of enlarged scope for the producing powers of those who emigrate and those who remain at home. But where the displacement is from one part of a densely peopled country to another, or through the abandonment of one kind of occupation or one mode of effort for another, a lack of readiness in self-adaptation may leave some capitalists without profit and some labourers with sadly diminished wages.

Vigilance and capacity of self-adaptation are evidently the means by which capitalists and labourers can alone be saved from suffering through that which confers benefit upon the whole community. You must be prepared to meet and to combat very different notions concerning the unhappy effects produced upon some

by their want of readiness in adapting themselves to improved methods of directing and distributing labour. There are people who do not even suspect that the sufferings complained of originate in errors of conduct, and not in the more effective methods of applying capital. They overlook the increase of wealth produced by the improvements; and the inconveniences felt by themselves are attributed to the altered methods of production, not to their own lack of readiness in self-adaptation. Hence misdirected efforts to avert suffering which they only aggravate. For where employers are at the pains of preparing labourers for the improved methods of production opened to them, and labourers, especially the young, are coming forward to occupy the positions presented to them, they have been met by efforts, even in defiance of law, to prevent the use of the improved methods and to drive off the employers who were prepared to adopt them and the labourers anxious to work under them.

Improved methods of production—methods by which labour is made more effective in producing wealth and comfort for the whole community—will ever be welcomed by the intelligent. The young and the vigorous take them up with glee. The elderly and infirm, while rejoicing in the new powers and

openings promised to their children and grandchildren, and acknowledging their own inability to work under the altered arrangements, repose in the enjoyment of what they have saved from the produce of the labour of their earlier years.

How Profits are to be Earned and Shared by Everybody.

It would be an oversight, in examining the relations between employers and employed, not to take notice of the fact that employers make their start in life among the employed. The employed, in fact, may be viewed as a large number out of which units are being from time to time thrown off to lead the others. The whole work of industrial life affords evidence of a widespread conviction that for system and efficiency to make labour most productive, for unity of purpose and promptitude of action, the government of one, with many to obey and carry out his orders, is desirable. Who is eventually to be among the *ones*—the employers, and who to remain among the *many*—the employed, is determined by the presumed fitness of each. One of the employed, who quits service to assume command and does not develop a capacity for leading and directing others is

more likely to occasion waste and ruin than increase and prosperity, both to himself and others. His leadership must be abandoned in order to avert the most fatal consequences. The earlier years of all the employed afford ample opportunities for each to judge of his own aptitude to lead, and for others to select whom they will serve, provided they decide to continue in service. The contract between the one employer and the many employed is voluntary, and mostly for so limited a period of time as to be easily revisable if desired on either side. But, while it lasts, the rule of the one with the obedience of the many is essential for success, and consequently for the good of the employed no less than for that of the employer.

The careers of eminent physicians, surgeons, lawyers, men of science, artists, engineers, professors, and schoolmasters—all bear testimony to the fact that command of wealth and, what is quite as much regarded, an honourable position in society are not to be looked for exclusively among employers. Turning from the dealings between the employers and employed to those between borrowers and lenders, we see signs of effort and arrangements, the aim of which is to give interest or income to those who cannot supervise and direct the employment of their own capitals—to afford facilities

to all for the increase of their wealth by making it useful to others.

The young labourer who has made his first savings out of his modest wages; the skilful artisan who has made larger savings out of his larger wages and is applying all his time and attention to the perfection of his skill; the lawyer and physician, who can scarcely find time to do justice to the clients and patients who press for their services; and learned professors, distinguished authors, and artists; and successful schoolmasters, who are wholly absorbed in a species of work which cannot well be delegated to others—all have one need in common, a need which has long been felt, and for the supply of which provision has been made. Borrowers are at hand, prepared to promise lenders perfect security for their savings, and also some increase or, as it is called, interest for the use of the capital loaned to them.

Borrowers can neither afford security to lenders nor inspire lenders with confidence, unless they be capitalists; and they cannot undertake to pay interest unless they be capable of so employing the capital which they borrow as to earn a profit greater than the interest to be paid. Whether borrowers make a profit or not, their own capital

is pledged for the repayment of the capital borrowed with the interest bargained for. The tendency of these arrangements is to attract the loanable capital to those borrowers who are the most capable employers of capital, because they can afford to give the higher rate of interest and inspire the greater confidence. Capital directed by the most capable employers attracts to it the more capable workmen, and thus works towards the increase of the future wages-fund and a more favourable state of existence for future workmen.

Neither in the ranks of employers exclusively, nor in those of the employed exclusively are we to look for the individuals who seem to achieve for themselves the happiest condition of life. Not only does the seller of services earn his wages, but he participates in the profit which accrues to capital through the interest which he receives from buyers of services for the use of his capital. The comparative happiness of the seller and buyer of services evidently depends upon their comparative attainments and the use which they make of them.

Employers, as we have before observed, come forth from the ranks of the employed. And there are gradations of service in which the employed may learn to command and guide as well as to

obey and to follow. Overseers, foremen, and superintendents are all in command and under orders at the same time. The principle on which services are paid for varies greatly in different places and in different kinds of work. There is payment by time, payment by the job, and payment by results; and sometimes payment by a combination of these methods. There are also various modes of applying capital: by individuals separately, or collectively by partnerships, companies, or associations, which offer an infinite variety of choice to such of the employed as lean towards quitting service.

Whatever their predilections may be, there is one preparation which they must have made, in order to obtain a footing among employers. They must have saved. People who continue through life, as most do, in the ranks of the employed, ought to be capitalists; but people who quit the ranks of the employed to become employers, must be capitalists. The possession of capital is a condition attached to the rank of employer. Small capitals are suitable for certain kinds of business; and where larger capitals are required, partnerships may be formed between two or more possessors of small capitals. But capital there must be. For the possessor of a small capital would

scarcely take as a partner one who had no capital, since he would not only want some capital in addition to his own, but he would also want the assurance of those qualities hoped for in a partner which the possession of capital partly affords, and which the absence of capital makes exceedingly doubtful.

In the distribution of profits among capitalists and employers we see the same tendency that we have already observed in the distribution of wages among labourers. The larger profits gravitate towards those who combine in themselves the larger number of those qualities which form the able administrator; the smaller profits towards those who are less gifted with such qualities; while to those who have little or no share in them, and have the administration of capital thrown upon them, loss or ruin is almost inevitable. There is no necessity to explain that the labourers serving under these different kinds of administrators will share to some extent in the fortunes or misfortunes of their employers.

An inquiry into the causes of destitution which fastens upon low wages and want of employment, and stops there, may give rise to delusions and misdirected measures for its relief. Employers may be appealed to, or pressure may be put upon

them, to provide more employment and an increase of wages; but if the enquiry be prosecuted a little further, it will be found that the destitute do not consist exclusively of those who have fallen out of the ranks of the employed. The larger number will have fallen from those ranks, because the ranks of the employed contain ten times as many individuals as the ranks of the employers. Making allowance for relative numbers, it may be found that the proportion of persons who mismanage their property is as great as that of persons who misapply their powers of service. The larger number of the pauper class is probably made up of those who, through neglect of teaching and training, have never been really qualified even to enter the ranks of the employed.

The working of the machinery of industrial life on a large scale may be studied by those so disposed in railway, dock, steam-shipping, gas, water, banking, and other companies. The capital is brought together from its various owners or proprietors in all parts of the country, who elect directors out of their own body. Salaries or remuneration for their services are given to these directors, in addition to the share of profit in proportion to their capital or stock which they receive in common with other proprietors. Under

them come a large staff of officials, whom they have selected and appointed. The salaries or wages of these officials vary from the most highly paid experienced heads of departments down to the younger subordinates, all of whom have opportunities of rising to higher and better paid positions, and many actually do rise; and there is no hindrance to prevent any of the officials or labourers from becoming holders of stock, if they have made savings, and think those savings can be best invested in the stock out of which their wages are paid.

Where the concern is well managed, all seem to thrive. The proprietors receive good dividends, the directors their remuneration for superintendence, and the officials, from the highest to the lowest, their covenanted wages. If you look a little below the surface, you will discover that from time to time there are proprietors compelled to sell their stock on account of misadventures of their own, and officials who are dismissed from their post for negligence, dishonesty, drunkenness, or other misconduct, which, while it throws them out of one employment, prevents their entrance into another. Hence that silent current which continually feeds the sloughpond of destitution, and will prevent its drying up till the current itself is cut off at its source.

Productiveness of Each, the Benefit of All.

The indications of what constitutes good self-guidance afforded by a study of the dealings between employers and employed, and borrowers and lenders, are a confirmation of those which had previously satisfied you that, for your own improvement and happiness, as well as for the good of the community, it is the duty of each to cultivate the disposition and capacity to be of service to others. If any further confirmation were required of the desirableness and utility of the customs and habits long established by which employers and employed are drawn together—by which the young and inexperienced are enabled to make the earlier trials of their powers, under the guidance of those who have not only capital but the experience which enables them to employ capital to the greatest advantage, it would be furnished at each successive step in our examination of the arrangements, contrivances, and methods in use for furthering production.

There is one feature common to all the operations of industry, however various in other respects, which cannot fail to attract attention. Employers, with the capital at their command

and the labourers engaged by them, are, each in his own department of industry, intent upon producing or supplying kinds of wealth and services which they have no intention of consuming or using themselves. They seem to be absorbed in efforts to serve others. At the same time, they all notoriously wish to consume, day by day, small quantities of an immense variety of things, only one or a few of which they seem to be engaged in producing. Farmers, ironmasters, builders, spinners and weavers, butchers and bakers, clothiers, tailors and shoemakers, gas, water, and railway companies may be cited as examples of people engaged apparently in producing what they do not want, while neglecting to produce what they do want—apparently only, because in reality they are working to obtain, and do obtain, what they want to consume.

It must be self-evident to everybody that employers could not embark their capital and direct the labour of those whom they employ to produce things which they do not want, if they were not convinced at the time that, by so doing, they would obtain more of the things which they want than by attempting to produce them direct. In other words, they must work in the full assurance that they will be able to exchange what they have no

thought of consuming for things the consumption of which is indispensable to their very existence.

A moment's reflection suffices to show that, by adopting the indirect mode of producing (or through exchange) what is really wanted, we assume the responsibility of producing what other producers will want, in the confidence that they among them will produce what we want. The prescience to enable people to judge what others will probably want at a future time, and to be prepared for occasional miscalculations, can only be the fruit of experience and practised intelligence. The perpetual drafting off from the mass of the employed of those who can, with advantage to the community and themselves, be trusted with the duties and responsibilities of employers, is a process fraught with benefit—not to be thought and spoken of with bitterness as an evil to be endured because unavoidable. This drafting off ought, clearly, to be facilitated and prepared for by all—both by the larger number who will remain in the ranks of the employed, and by the smaller number who will shift into the ranks of employers. If there be jealousies, disunion, and antagonism between these two ranks, must they not arise out of misapprehension and consequent misdirection of judgment, seeing how impossible it would be

for either to get on without the other? A mutual benefit is sought for by the two contracting parties—a benefit not to be obtained by either separately. And the subordination of employed to employers is of the essence of such contracts.

If we could imagine a state of society in which each employer was engaged in producing for himself, his family, and servants the very things that they were to consume, we should represent him to ourselves as aiming at making the labour of each as productive as possible for the benefit of all. We might blame him in thought, if we imagined him to be making a bad use of his wealth, but we could not blame him for producing, or attempting to produce, too much with the labour which he employed and directed. Over-producing, if the expression be allowable, must not be confounded with over-working. To over-work is to sacrifice health and comfort for the production of wealth, the only use of which is to enhance health and comfort. To over-work oneself, therefore, is folly. To over-work designedly those under our control is little short of crime. But when the labour applied leaves all the leisure desirable for repose, recreation, and self-improvement, that labour cannot be made to produce too much.

When we rejoice at an abundant harvest and

the increase of flocks and herds, the thought does not intrude itself that men's labour has been producing too much. We may mourn over the misuse of the abundance produced. We applaud the industry, intelligence, and thrift of the effective producer. We feel how desirable it is for the good of the community that these qualities should prevail—not these qualities by themselves, but in combination with the many other qualities essential towards the formation of a prosperous community.

When employers produce indirectly or through exchange, they ought equally to aim at producing as much and as well as possible. And to do this, they must aim at producing not merely the things which they expect will be wanted, but the things which will be *most* wanted. Indirect production has inevitably made employers think of the best means of producing the things desired by others for use and consumption, and also of the things likely to be obtained in exchange. A name 'value' has actually been appropriated to designate 'things obtainable in exchange.' Successful employers earn values large in proportion to the capitals consumed. Unsuccessful employers earn small values—sometimes values insufficient to replace the capital expended or consumed. The former enrich, the latter impoverish, themselves

and the community. Thoughtless people, in surveying the doings of a successful producer, are apt to overlook the good which he has done by enriching the community, in their desire to disparage and condemn the self-enrichment which he has achieved while so doing.

Conspicuous as are the advantages of indirectness of production, or division of labour and exchange, it will not be waste of time to note a few of them. It enables each producer, be he employer or employed, to give his unbroken attention to the work of his choice, to perfect his skill by continuity of practice, and to save the time which would be consumed in shifting from one employment to another. It enables a small number of comparatively gifted men to devote themselves exclusively to the advancement of knowledge, and to those applications of it which from time to time have given us the means of ever-increasing enjoyment and refinement in health, and of solace in sickness and pain. It enables towns to be formed and extended and men to live in them. It supplies London with coals and food from all parts of England; and through it England enjoys the products of the tropics and of the parts of the earth most distant from her shores. Through its means countries separated by the sea are con-

nected by telegraph-wires and steam-ships, and thus the wants of each country are instantaneously made known to others as soon as they are felt, and the means of supplying them are hastened forward.

Not only does division of labour open to us means and opportunities of producing many things which would otherwise be beyond our reach, and all things in greater abundance and of better quality—it enables us, besides, so to portion out different kinds of work as to adapt them to every kind of capacity. The strong and the weak, men and women, boys and girls, may all have appropriate employment contrived for them from the earliest age at which it is desirable that industrial work should begin.

With good sense and good feeling, work may be so distributed that almost every individual shall enjoy the gratification of knowing that he is of some use, however little, to others. Even the blind and deaf and dumb can be so taught and trained as to derive enjoyment from useful work —that is, by contributing to the enjoyment of others. Varieties of tastes, talents, temperaments, and disposition may all be consulted in subordination to the sense of duty which ought invariably to direct and dominate.

When we fix our attention upon the comparatively strong, we must not lose sight of those through whose co-operation, screened though it be from the public gaze, they are enabled to concentrate all their powers upon their special work. The work performed by the reaper in the fields, the smith at the forge, the driver on the engine, the artist at his easel, and the judge on the bench is plain enough. There are few among them, however, who would not readily admit that much of their capacity for work—their health, vigour, and peace of mind—is derived from those to whom they owe a happy, cheerful, and well-ordered home.

As we could not have enjoyed, and cannot enjoy, all these blessings of division of labour without exchange, so contrivances for making exchanges easily and quickly must early have engaged attention and led to successive efforts for their improvement. Inquiries and investigations are still going on with a view to perfect the contrivances and arrangements thus far adopted. They are not considered by many people to be as well fitted for their purpose as they might be. They are great helps to us, however, with all their defects, whatever they may be. The weights and measures in daily use are not unknown to you; and you have learned, or are learning, all the particulars

necessary to enable you, as occasion may offer, to use them yourselves. They assist people mightily in determining the quantities of different things which they will give and receive in exchange. But, as you are aware, the practice of exchanging any one thing for any other thing has long been superseded by fixing upon one particular kind of thing, called 'money,' which is invariably used, whatever may be the other kinds of things exchanged against it. This innovation or improvement upon barter has introduced a new phraseology; and exchange is called buying or selling, according as money is parted with or received. The money of this country is gold, with contrivances in silver, bronze, and paper to mark fractional parts and multiples where the values bargained for would be inconveniently small or large to be received or paid in gold. The knowledge of the units, and their divisions and subdivisions and multiples which obtain as money in this and other countries, has been, or will be, acquired by you in your other studies. You will be careful, while familiarizing yourselves with details, not to lose sight of the principles on which they are based; and not to confound wealth, or capital, or wages, or profit, or interest with money, nor money's worth with money.

You have heard of false weights and measures, and base or counterfeit coin, and forged paper money or notes. The laws of all countries try to protect the community against evil-doers who would resort to such means of defrauding others. The confusion, and distrust, and the difficulties in the way of trade—of buying and selling—that would spring from a large intermixture of false weights, measures, and coin among the genuine are plain; they would be unendurable. Unfortunately, there always have been, and perhaps always will be, evil-disposed people who can only be kept down by the restraints of law. And these would be impotent, if the great majority were not convinced of the blessings which the introduction of contrivances for facilitating exchange has conferred upon mankind, and that these blessings must be guarded by honesty and good faith—the results, not of laws, but of good teaching and training followed up by good self-discipline.

The word 'price' is as often used as 'value'—perhaps oftener when money is employed, as it almost always is in trade dealings. Money, in fact, is a measure of value as well as a medium of exchange; and by 'price' is meant 'value measured in money.'

As artists who are intending to represent upon

canvas the draped human figure endeavour to fit themselves for what they are about to undertake by studying the human figure undraped, so it will be wise in you to study the naked principles of international division of labour and interchange before they are presented to you obscured, and perhaps disfigured, by much of the language in daily use.

For the purpose of exemplification, let us select, out of the many classes of articles of daily consumption in this country—say, 1st, milk, vegetables, salt, pottery and hardware; 2nd, corn, cattle, provisions, and wool; 3rd, tea, coffee, cotton, and silk. Next let us take equivalent quantities of these various articles—that is, given quantities of each which, on an average of years, are produced at the same cost, whether directly without interchange, or indirectly through interchange. We may use 100 (units of work) as the indicator of this common cost of production. But if we were denied the opportunities of interchange, 1,000, or even 10,000, might not be too large a number to represent the cost of articles of class 3, or 200 of those in class 2, while 100 would still faithfully indicate the cost of those in class 1. In other words, we should be nearly, if not entirely, cut off from the enjoyment of articles of the third class, and it would

require twice as much labour to produce the same quantities of the second.

International interchange or foreign commerce gives openings, which they otherwise would not have, to the employers of every country so to direct its labour as to produce articles adapted for the sustenance and enjoyment of all in greater abundance and variety. And any impediment or restriction placed in their way can but cut off some portion of the benefit which interchange is capable of yielding. We may hope that the advantages of international communication and interchange are now so well known that, however persistently it may be attempted to hide them under fancy dresses or false colours, the trick will at once be detected, and the true principles ever guide our legislators as the faithful exponents of an enlightened public opinion.

How Money should be thought of and used.

Money occupies a very conspicuous place in all our doings and sayings. It behoves you, therefore, not only to comprehend the principles which ought to regulate conduct, but to be able to keep these principles steadily in view when they are perhaps misrepresented, or likely to be hidden or

to assume some uncertain or fantastic form, through the use of the word 'money.'

Wages are paid and received in money. Wealth and capital, profit and interest are estimated in money. We buy and sell, borrow and lend with money. We contribute to hospitals and schools and other charities with money. Our rates for the maintenance of the poor are paid in money. The taxes which enable us to have the protection and other blessings of government are paid in money. Money may be employed for bad deeds; but it would be difficult, if not impossible, to show how good deeds could be performed as well as they are without it. Our duty, therefore, is not to speak of it with contempt or to pretend to despise it, or to be heedless about the means of getting it, but to learn how best to get it and to use it so as to make ourselves efficient and worthy members of society.

Before proceeding further, it will not be a bad plan, with the assistance of the knowledge which you have acquired, to try and settle for yourselves how you ought to deal with money—how you may best get it, and how you may best use it. You may, for this purpose, anticipate as well as you can the successive steps in life which you will have to take, and ask yourselves these questions;

for, in their turn, they will all require to be answered :—

1. May we sell our labour, and try to obtain as much money as employers will readily give for it? Certainly, because in doing so and employing the right means to accomplish our purpose, we should be striving to become more and more efficient labourers and to be more and more sought after as servants by employers. Our efforts to be engaged by those employers who could pay us most and give us the best opportunities of increasing our usefulness, and their efforts to engage us, would not only secure to us a large money payment, but would conduce to increased production for the benefit of the community.

2. May we save a portion of the money which we earn, and lend it at the highest rate of interest obtainable with good security? Certainly, because by so doing we prove our anxiety to be self-supporting, not to become a burden upon others, and to make our savings useful to others by adding them to the wages-fund. By thus dealing with the money which we earn, we ought to disarm the jealousy of those who might accuse us of appropriating an undue share of the wages-fund out of which wages are to be forthcoming for all.

3. May we employ our own capitals and the

capitals which we borrow from others so as to earn as much money as possible in proportion to the money disbursed? Certainly, because thus may we hope to increase the produce of our farms and the yield of our mines and fisheries, to improve and multiply our manufactures, to introduce more efficient tools, machinery, and buildings, and to utilise the labour offered for our acceptance by employing the more efficient labourers so as not to allow their great producing powers to be wasted, and the less efficient by contriving some work within their limited capacity for service.

4. May we buy cheap and sell dear, or procure what we want with as little money as possible, and obtain as much money as possible for what we wish to dispose of? Certainly, because by so doing we are really offering ourselves as buyers to those who most want to sell, and as sellers to those who most want to buy: thereby aiding such a distribution as will bring the various products of industry to those persons and places where they will be consumed and used most advantageously for the good of all.

5. May we export merchandize for which we have given as little money as possible, and obtain for it abroad as much money as possible? Certainly, since by our intervention we are assisting

the producers of that merchandize to direct their labour in the manner most profitable to themselves and most beneficial to the world in general; first, by giving them more for their merchandize than they could have obtained from anybody else, and secondly, by taking it to those who show that they are most in want of it.

6. May we import merchandize and, while obtaining for it as much money as possible, nevertheless, sell it at prices which would not admit of its being produced at home? Certainly, because by so doing we assist in supplying our countrymen not only with those things for the growth of which our soil and climate are not suitable, but also with a greater abundance of those things which might be produced at home, but can be obtained at less cost, through exchange, from abroad. In this way our large manufacturing towns procure for the inhabitants of the whole country not only large supplies of cotton, sugar, coffee, and wine, for which our soil and climate are not adapted, but those additional supplies of corn, cattle, wool, flax, and seed for the production of which our land is not spacious enough.

7. May we buy merchandize and withdraw it from consumption, in order to sell it for more money at a future time? Certainly, for such

doings help to guard the community against privation and suffering from bad harvests or other calamities. He who buys particular merchandize in order to sell it at a higher price on some future occasion benefits the community if he be correct in his anticipations of coming scarcity. But if he be mistaken, he pays a penalty for subjecting the community to the uncalled-for inconvenience of temporary short allowance. It must be borne in mind that the community would be in great peril, if the period of each revolving harvest were not met by a considerable store from former harvests. When, therefore, the harvest proves to be unusually good, the holders of corn sustain a loss by being obliged to accept lower prices than they might have obtained before harvest. They will be compensated for the loss which they sustain on such occasions by the profits which they secure after bad harvests, when they are instrumental in relieving the wants of the community out of the stores retained in their granaries.

8. May we borrow money? and, in borrowing, may we accept loans from those who offer them at the lowest rate of interest and then employ those loans so as to earn large profits, or lend the money again at a higher rate of interest? Certainly, because by borrowing from those who

accept the lowest rate of interest, we actually borrow from those who may be presumed to be most at fault to meet with borrowers who inspire them with confidence. In lending again the borrowed money to those who offer the higher rate, or in employing it profitably, we are co-operating in that work, so desirable for the general good, of placing the capital of the country under the direction of those who can employ it most profitably —who, in other words, can use it most successfully towards covering the earth with abundance.

The purpose served by fluctuations of prices deserves a passing notice. They act as indications and warnings. With the money at our command, day by day, week by week, and month by month we proceed to make our purchases. A larger demand than heretofore, actual or anticipated, for any particular article tends to raise its price, as a diminished demand tends to lower it. A diminished supply, actual or anticipated, of any particular article tends to raise its price, as an increased supply tends to lower it. Dealers and producers, each in his own special articles, are ever on the alert to discover beforehand what articles buyers are likely to want or to fancy, and how other dealers and producers are likely to be employed in supplying particular articles.

Collectively, they are busy supplying all the articles likely to be demanded by buyers, at the times and in the places where, to the best of their judgments, the highest prices may be obtained, that is, where their respective articles will be most in demand. Producers who are engaged in supplying articles which cannot be brought to market till after the lapse of years have to calculate the probabilities of future prices, grounded on their experience of the causes of fluctuations of supply and demand, so as to succeed in supplying others with what they are most likely to ask for. According to their success in anticipating and supplying the wants of the community is the profit which accrues to them.

Ought you not, then, to be ambitious of qualifying yourselves to serve the community in one or more of the many ways open to you? Ought you to be ashamed because money is showered upon you in proportion to your success? or ought you not rather to be proud of the distinction conferred upon you—of the estimate formed of your usefulness in producing what is longed for by others: only feeling shame if seduced into base or unworthy courses in expending the money so worthily earned?

Judgment or Good Sense.

We have been endeavouring to distinguish, from among the varieties of conduct possible, those kinds which will best promote the general welfare of society. These being ascertained, it would only remain for each individual to guide his own conduct, or to act in harmony with the rules thereby learned, in order to secure for mankind (himself included) the highest state of well-being attainable with the knowledge so far at our command. Society is a long way from having approached this stage of perfection.

The knowledge of conduct, which ought to be universally diffused, is possessed in its completeness by a few, glimly perceptible to many, and imperfectly exemplified in conduct. Such is the present state of the society in which you are about to mix. You will have a more difficult task before you than that of making your own conduct square with the good conduct of those by whom you will be surrounded. You will not only have to co-operate with the instructed and the good, but to aid in counteracting and guarding against the uninstructed and the bad.

While yet young workmen, and unable to command much attention from your seniors, you may

be summoned to take part in combinations against your employers, and to join in strikes in order to overcome their resistance to the demands made upon them. You may be convinced of the unreasonableness of such proceedings, however desirable the object at which they aim. You may believe your fellow-workmen to be mistaken in the course which they are pursuing, and yet feel that it would be difficult and even dangerous to separate yourselves from them. The same good sense which leads you to submit to the suffering imposed upon you and themselves by their mistaken conduct may enable you, while sharing their privations, to shorten the duration of the struggle, to soften its bitterness, and to prevent its repetition or renewal.

In accepting service, you may hit upon a master or employer who will blame or reproach you undeservedly, or who will neither appreciate nor reward the good work that you are faithfully and zealously performing. Such a master is certainly not free from reproach. You may, nevertheless, be unable to improve his temper and behaviour; while you may, by the exercise of a little good sense, control your own. His conduct might be so outrageous as to justify you, with the advice of your friends, in quitting his service. But, short

of that, which is seldom without detriment or inconvenience, patience and forbearance and modesty of deportment on your part may make an impression upon the offender, and will assuredly fortify you in self-reliance upon the eventual success of a steady performance of duty.

Except during the short period that the employed and employers are bound by engagements previously contracted, the continuance of mutual service is voluntary. The remedy for any dissatisfaction that may arise between them would seem to be separation, each party being free to form engagements elsewhere. One thing is obvious. It is specially desirable for the employed that they should avoid abandoning their employer till they have secured, or see their way to securing employment from another. Total suspension of work, as we have observed, is future want and privation for all. Partial suspension is partial future want, falling mainly upon those who are out of work. Occasional shiftings of service are inevitable. Intervals between departure from one service and entrance on another will occur. Good sense admonishes everybody to make these intervals as short and rare as possible. When out of one service, the penalty of not finding another is absence of wages, diminution of capital, or privation.

As we advance in years, the difficulties of obtaining new engagements, excepting where much sought-for services can be tendered, are ever on the increase. The question is felt if not uttered: How happens it, with your ripe age and experience, that you are out of employment? Another obstacle is to be expected by those who are seeking employment not in the lower grades of work and pay. It is a practice with most employers to fill up vacancies in posts which carry with them increased salaries and the necessity of well-assured qualifications from among the juniors who have grown up and become qualified in their service.

However strong the mutual attraction, would-be employers and would-be employed, with corresponding requirements and attainments, cannot always readily meet. There is no self-acting machinery to make them known to each other. Many at times have to seek far and wide, not without toil and anxiety. The same good sense which urges each to seek the other, ought surely to prevent their heedlessly severing the connection when once formed.

There are two matters upon which the young seeking employment have to satisfy those who might employ them. 'What can you do?' and 'What are you likely to be able and willing to do?'

What you know is but a partial satisfaction of this inquiry. No suspicion is felt because you are out of service; for it is known that you are seeking for the first time to be received into it.

The expressions 'unemployed poor' and 'casual labourers' call up the most painful images. You might well shudder at the thought that you could possibly be destined to fall into a class which would be appropriately designated by either of these expressions. To avoid so sad a destiny, you must be acquainted with the causes which lead to it, and possess the habits and attainments which protect against the influence of such causes and their fatal consequences.

There can be no doubt that the chief causes which swell the ranks of the 'unemployed poor' and 'casual labourers,' are shortcomings in those qualifications which we have seen to be indispensable for general well-being. To these must be added recklessness in abandoning one service before assured of another, and lack of activity in seeking, preparing for, and accepting services wherever openings are presented.

If good sense enjoins activity and forethought to guard yourselves against privation and want, something more than good sense, right feeling, enjoins that you should place no hindrance in the

way of others who are also striving in the same direction, or, in other words, to do what is best both for themselves and for the whole community.

We have already adverted to the inequalities which prevail in the distribution of wealth; a few possessing immense property, many moderate property, and many also little or none. We have taken note of the causes of these inequalities, and have arrived at two conclusions in regard to them. One is, that the possession of large properties by a few is not in itself an evil. Whether property become an instrument of evil or of good in the hands of its possessor depends not upon its quantity but upon the use to which it is put. The other is, that if privation or suffering from insufficiency or entire absence of possessions is ever to be got rid of, there is one means that must be brought to bear for the purpose—the cultivation of those qualities without which wealth cannot be acquired. Whatever other means may be resorted to, this *one* must not be omitted.

It is now well ascertained and keenly felt that these qualities are sadly wanting in a very large number of our fellow-men. And we are beginning to be conscious that the want of these qualities has been chiefly caused by child-neglect—a neglect which is no longer to be tolerated. One great

difficulty in the way of putting a stop to the continued pollution of society through child-neglect is the poverty of parents. A voice has gone forth proclaiming that a people neither performs its duty nor deserves to thrive which looks on inertly while its children are deprived of good teaching and training. Good sense, it is to be hoped, will inspire those from whom this voice proceeds with the conviction that no effort to supply the place of good parents can succeed which does not aim at forming good parents out of the children in whose behalf they plead. And parents unprovided with the means of feeding, clothing, sheltering, and educating their own children can seldom deserve to be considered good parents.

There is another consequence to children of the poverty of their parents which cannot fail to strike you. Leaving aside those children of the rich who, relying upon their parents' wealth, are prepared to lead lives of self-indulgence, frivolity, and uselessness, the children of rich and poor start together on their industrial careers. On the same farms, in the same factories, in the same counting-houses, in the same banks, and in the same shops, the sons of the former are helped on by their fathers' capital and position to the opportunities of earning much, while the sons of the latter must be resigned to earn comparatively little. To

fit the young to fill the more lucrative positions or to enter the professions, there is need of a course of instruction which defers the commencement of earning till late in life; but this is accessible to those only who are assisted by wealth which they do not earn.

It is well known that some children of the poor overcome the difficulties and break through the impediments which obstruct their rising to a level with their more favoured contemporaries; but they are exceptions—a few individuals out of a large mass. This is the state of society in which you are preparing to take a part. If you are children of the poor or less wealthy, it may be represented to you as matter for complaint or repining and discontent. So might the climate or the storms, the ailments or the accidents to which we are exposed. It would simply be ill-represented. To complain of the effects of the past, which constitute the present, is as unreasonable as it is futile. Good sense recommends you to make the present, which you cannot alter, as enjoyable as you can, while striving to provide an improved future. If children of the less wealthy, it recommends you to practise that self-discipline and exert those faculties which lead to wealth and the judicious application of it. If children of the more wealthy, it recommends you to do the same, and more parti-

cularly to cultivate the disposition to consider that the possession of great wealth carries with it the obligation so to use it as to promote the improvement of society in all those directions in which the assistance of wealth is urgently required.

It is instructive, though sad, to have one's attention called so frequently to the mistaken causes to which the ills of life are attributed. Through such misdirection of thought many of the attempts to avert and alleviate those ills are worse than abortive: they tend to aggravate and embitter them. You cannot doubt, after the course of inquiry and study thus far followed out, that people in all parts of the world are suffering more or less from an inadequacy in the store of wealth to satisfy the reasonable wants of all; and that their suffering is frightfully increased by a distribution of this insufficient wealth, which allots as much to some as if there were superabundance for all.

You would say that one means of remedying so unwholesome a state of things is to increase our store of wealth; and that, to produce and store up more wealth than heretofore, we require more industry, skill, intelligence, economy, sobriety, and trustworthiness. In this state of mind you will mix in a world where some are agitating to shorten the hours of labour, some to limit the quantity of

work allowed to be performed in a given number of hours, and some insisting that the shortest and best method of accomplishing work must not be permitted; and many more struggling to curtail the profits of employers, or to obtain a share of them irrespectively of any title through the acquisition of capital.

Without forming a decided or irrevocable judgment upon the wisdom or expediency of all that is aimed at by such efforts, you may remain unshaken in your own conviction that, whether for the purpose of promoting the further improvement called for, or of sustaining what has been achieved, the labour which you bestow cannot be made to produce too much or too well. As one of the employed, the more successful you are the greater will be your wages; and, however great they may be, you may accept them without shame or reluctance, cherishing the thought, of course, that you intend to make a good use of them. As an employer, the more successful you are the greater will be your profit; and, however great that may be, you may appropriate it without shame or reluctance, cultivating the feeling that riches bring with them corresponding responsibility to all who would earn the esteem of the good and the wise, and their own self-respect.

PART III.

Reciprocal Duties of Landlords and Tenants.

In our efforts to learn what we ought to do in order to promote the general well-being, and also what we may do without detriment to the general well-being, we arrive at a knowledge of rules of conduct by which we ought to be guided. You are a long way yet from having learned 'the whole duty of man;' but what you have learned is an essential part of that duty. Not to obey the rules of conduct thus far learned would incapacitate you for the performance of any other portions of duty. There have been times when men, from a sense of duty, have voluntarily submitted to self-torture and mutilation without any thought of thereby doing good to their fellow-creatures. The sense of duty which you are striving to cultivate is, to do all the good that you can to your fellow-creatures, in the assurance that your own highest enjoyment will be the reward of such efforts.

There is another event in your lives which ought not to be left quite unnoticed. As the usual and most convenient method of obtaining the things which you require for use and consumption, you will have to buy them. There is one remarkable exception to this practice. In common with almost all other persons, you will not buy your shelter, or your house or apartment, whether furnished or unfurnished. You will hire it. Special names have been allotted to the parties who contract to hire and let houses. The first are called tenants, and the second landlords. And the money which passes from the tenant to the landlord is called rent.

The laws and customs which we inherit from our fathers, subject to the improvements which we may introduce from time to time, have grown out of some wants that have been felt and which it was desired to supply. As with employed and employers, so with tenants and landlords; almost all people begin by being tenants, and comparatively few ever become landlords. Young wages-earners, notoriously, have enough to do with their wages to buy a sufficiency of other necessaries and make a small provision for the future. They can contrive to hire lodging, but have not the means for buying a house. As they grow in years and in

earning-powers, it will be matter for consideration with them, whether they shall buy a house or continue to hire, keeping their capitals in some, to them, more convenient and profitable form. Generally, they choose the latter alternative. With the range of the country, and even of the earth, before them, those who are conscious of capacities, even if not quite matured, and who have not yet decided upon any suitable spot whereon to settle, are reluctant to be tied down, or to have their freedom of movement unnecessarily impeded. All professions and branches of business afford examples of the current of life passing through them—each current drawn from the common stock or reservoir of youth preparing to make a choice, although unprepared to decide into which current they would prefer to be drawn.

While the practice of hiring the means of shelter is so convenient to the many, that of building or buying houses with their capitals is equally convenient to a few. Some engage in house-owning and letting as a business which suits them better than farming, manufacturing, or trading. They prefer income drawn from rent to income drawn from profit or interest. Others, whether still engaged in a profession or business, or having retired, invest their savings, partly or wholly, in

house property, intending to live upon the rents payable by their tenants.

Contracts between landlords and tenants have been found most convenient for both parties. They are upheld and, as far as possible, enforced by law. But, as in other matters that we have considered, law can do but little in comparison with the sound moral feeling which inclines to the conscientious performance of contracts. The duty of tenants is to pay their rents punctually, and to take care of the property of which the use is entrusted to them. Law cannot prevent their becoming defaulters of rent, nor compel them to be as scrupulous as they ought to be in their use of other people's property. And as landlords build or buy houses to derive income from them, want of honesty in their tenants will compel them to demand higher rents, or to withdraw from house-owning, to the manifest detriment of those who would become tenants. Reciprocal duties await landlords. To deserve good tenants, they ought to be scrupulous in making their houses wholesome, and answering in all respects to what from their appearance they are presumed to be. Which of the parties, or in what proportions between them, is to keep the house in repair, must depend upon the terms of the contract by which both parties have voluntarily bound themselves.

It has often been made a subject of complaint that tenants, whether in town or country, of land or buildings, jointly or separately, should be compelled to submit to the extravagant rents demanded of them. And as tenants are the many, and landlords the few, the complaint sounds almost like an expression of some public grievance—of some glaring injustice which ought not to be submitted to.

You must be anxious—all people must be anxious—to ascertain whether there are any real grounds for the complaint, whether there be a grievance. Among landlords and tenants, as among those engaged in other transactions, are to be found among the many well-disposed and well-conducted some of a different stamp, who may strive to trick the unwary into unjust bargains, or to evade the performance of just bargains. Enough has already been said of them under the head of the 'criminally-disposed.' Passing on from them, we must bear in mind that contracts between landlords and tenants are voluntary. Each party is supposed to be competent to enter into a bargain, to understand its terms, and to comply with them. In the bargains between employers and employed, buyers and sellers, borrowers and lenders, we did not see our way to any improvement upon the

prevailing law and practice which sanction freedom of contract. Is there anything in the relative positions of landlords and tenants which ought to place them under any restrictions or special regulations in their dealings?

The grievance, as complained of between tenants and landlords, is the too great, not the too little rent insisted upon. But if existing landlords are obtaining rents for their houses far beyond the incomes obtainable through other modes of employing capital, would not some of that large number of employers ever on the look out for new openings for the profitable employment of capital be attracted to house-building and house-buying? Is it not a fact, also, that builders are, every now and then, to be met with who cannot sell or let the houses which they have built, except on terms which leave them considerable losers? When we see rows of uninhabited houses in particular districts, we are told that there has been 'over-building'—a term which implies that if some landlords rejoice in high rents, there are others who have cause to lament over low rents and even, for a time, suspension of rent.

There still remains something to be accounted for in the apparent discrepancies between the rents of buildings almost alike in the cost of

their construction, and not far distant one from the other. Take two buildings of equal cost, say 5,000*l.* One is eagerly sought for by tenants at a rent of 1,500*l.* a year; and the other can just secure a tenant at 300*l.* a year. If either building were burned down, its reconstruction would cost the same, 5,000*l.* The difference between the two rents is to be explained by some difference in the ground upon which the two buildings stand—in position—in the facility which they respectively afford, or are presumed to afford, to the employers who may occupy them for earning profit. Similar buildings might be obtained elsewhere, but not sites similar to the favoured one in the facilities afforded for earning profit.

Employers whose capitals and attainments enable them to earn profits after paying rents of 1,500*l.* a year may be trusted, one would imagine, to take care of themselves, and not to submit to anything bordering upon extravagance or extortion. And yet in their case we see the most striking examples of the large rents complained of. This would lead at least to the suspicion that where people do not succeed in business or in the application of their labour their want of success must be attributable to something else than the high rents which they are compelled to pay.

Extending our survey from town to country, we see farms not greatly differing in number of acres, the rents of which vary greatly, although perhaps not quite so much as the rents of land appropriated to building. There is no difficulty in learning how it is that some farms, for which the owners demand large rents, are eagerly sought for by most capable farmers, and why it requires farmers of no ordinary industry and skill to extract from other farms wherewithal to pay even small rents. There are farms of great exceptional fertility. There are barren tracts not worth farming free of rent. There are, also, intermediate farms, with a mixture of barren land and of land of various grades of fertility. There are farms contiguous to markets ever ready to absorb their produce; and other farms remote from markets, and the tenants of which must incur expense of time and money in forwarding their produce for sale. Would it not be extraordinary if, in such circumstances, rents were estimated and paid by tenants according to acreage and not according to the opportunity of reaping crops and rearing stock, the market prices of which will be most in excess of the cost of production, carriage to market included? Again, it will be found that complaints of extortionate rents issue not from

those tenants who pay the large rents, who are generally thriving men, but from those who pay the smaller rents. Must not the grievances and losses of which they complain be attributable to other causes quite unconnected with the rent for which they voluntarily became liable?

Various opinions have often been expressed as to the proprietorship of land—whether the land ought to be the property of the whole community to be let, for the general benefit, to capitalists—farmers, builders, and others—or ought to be held, bought, sold, bequeathed, and inherited, like all other property. The latter plan has been sanctioned by law and practice in this and most other countries, and is not likely to be materially departed from. But if all the land of the country were the property of the state, some such mode as now prevails would have to be followed in granting the use of it to capitalists prepared to extract from it all the good that it can be made to yield. Sufficient land, it is contended, might be set apart for the inhabitants of the various towns and districts for purposes of health, exercise, and recreation. Such purposes have not been entirely overlooked in the prevailing appropriation of land.

While the larger part of the land in this country is the property of individuals, there are con-

siderable estates owned by the government for the community, by town councils for the inhabitants of towns, and by the trustees of hospitals and schools; but the whole, with those trifling exceptions where landlords farm their own property, is rented to tenants who in every case had the option of declining to pay the rent demanded of them, and who may surrender their occupancies as the leases expire.

We will now anticipate the question which some of you will have to put to yourselves when you become owners of land or houses. The answer will be readily suggested if you have interpreted aright the facts which we have examined together and the consequences to which they lead.

May we let our farms, warehouses, shops, offices, and dwellings at the highest annual money payments or rents which applicants are willing to pay for permission to be admitted by us as occupants or tenants? Certainly, because thereby, as well as we can judge, we let our farms, warehouses, shops, and offices to those who are best able to use them advantageously for the general benefit, and our dwellings to those who are best entitled to enjoy the occupancy of them.

You may meet with persons disinclined to agree with you in this answer—shrinking from the con-

clusion that the community is best served when each individual draws as much money-payment as he can for rent from his property. In very many cases, the party who lets the property acts as trustee for infants, or hospitals, or schools. Would he be justified in foregoing any of the income which the best of tenants are ready to pay? And if the income were his own, why should he surrender a portion for no assignable reason, rather than retain it and endeavour to use it as he should use all his means in the performance of his various duties to society?

Reciprocal Duties of Borrowers and Lenders.

We have already adverted to the advantages afforded to the young through the very necessity in which they are placed of selling their labour. There is much that they can only learn by a combination of practice with observation and reflection. It may be their destiny to have to guide and direct others; but, happily, they begin by working under the direction and guidance of those who have already acquired experience and are content to assume all the risks and responsibilities of possible misdirection. But although there is much that you cannot learn except through

the practice of later years, your practice to good purpose will be greatly facilitated by understanding, as far as you may, the principles of the work in which you are about to engage.

Living in an atmosphere of prudence, as most of you do, listening to words of wisdom, and observing conduct in harmony with the words, you will have been warned to shun, and would shudder at the thought of 'running into debt.' But borrowing and lending are among the practices which help to make labour productive. They tend to bring capital under the direction of the most capable employers. Nevertheless, we must not shut our eyes to the fact that all borrowers incur debts. If, then, to borrow be sometimes a good and useful practice and at others vile and mischievous, you must search, among the circumstances of the borrower and among the purposes for which he borrows, for the test by which you are to judge, when borrowing is to be approved and when to be condemned.

You will not be long in apprehending why people in general, and the young in particular, should be warned against running into debt. Whatever may be the purpose of a borrower of mature years, that of the young borrower will be to spend or consume. Borrowing in order to

consume must be condemned by all who have learned only so little as to know that economy or thrift is one of the mainstays of the state of well-being which we have reached, indifferent as that state is. Economy is the practice of those in whom considerations for the future form a large part of their present happiness and enter largely into their notions of the duties which they owe to themselves and others. Holding, as they do, that present earnings, whether wages or profit, are to supply future as well as present wants, how could they, not merely consume present earnings, but through the connivance and wickedness of lenders, actually consume beforehand what they are expecting to earn? The still voice of reason, in its appeals to the young, should say more than 'Don't run into debt.' It should say, 'Save and lend a portion of your earnings.'

There is a class of borrowers that may readily be distinguished from the borrowers just noticed, who, we agree, ought to be universally condemned. This class is of persons who, possessing wealth in a shape which they do not wish to disturb, are desirous of consuming or appropriating a portion of its value in another shape. For example, a house-proprietor possessing houses which bring him a rental of 2,000*l.* a year and valued at

40,000*l.* might prefer to borrow 5,000*l.* on their security rather than sell a portion of his estate. He would be a borrower in appearance only compared with such borrowers as we have been animadverting upon.

Dismissing, then, all further thoughts concerning those who borrow for the purpose of consumption, let us concentrate our attention upon borrowing for the purpose of production. There are two inducements which borrowers hold out to lenders: one, that the capital lent shall be surely and punctually repaid at the time stipulated; the other, that some consideration in the form of interest, generally at a certain rate per cent. per annum, shall be paid in addition. The inducement of borrowers to incur these obligations is the expectation that they will be able to earn a profit by the use of the capital lent to them.

The larger part of mankind in most parts of the earth have become wise enough to look with favour upon the practice of borrowing for the purpose of production. Arrangements have been made and establishments formed for the very purpose of making easy and safe transactions between borrowers and lenders. Capitalists have associated together under the names of banks and bankers, each establishment aiming to inspire the

lending portion of the community with perfect confidence in the security which it offers. The business of these establishments is limited to the operations of borrowing and lending money, taking charge of securities and other valuables, and receiving and paying out in pursuance of their customers' instructions. The money which is entrusted to their safe keeping, with and without a stipulation for interest, is in part lent by them at such rates of interest as applicants for loans are from day to day offering to pay. Bankers, by the nature of their business, are exposed to loss from fluctuations in the rate of interest, which their special qualifications may be supposed to fit them to guard against. But they are not exposed, directly at least, as producers in general are, to loss from fluctuations of prices.

Such banks as the post-office and other savings-banks have been formed specially with a view, not to earn profit, but to provide for the holders of small savings a place where small savings may be safely deposited, and entitle them to a moderate rate of interest. The whole community—represented by the government, or that branch of it called the Post-Office—guarantees the repayment on demand of the deposits, with interest thereon at the rate of $2\frac{1}{2}$ per cent., or of sixpence for

every pound per annum. The object of the government in establishing these banks has not been, like that of ordinary bankers, to earn a profit, but to assist and encourage the earlier and more difficult efforts at saving to which so much of the improved condition of mankind is owing, and on which we rely for much of the further improvement that is hoped for.

There is another form of borrowing in general use, the principles involved in which ought to be carefully studied—the use of credit, instead of passing money at the time of buying. This substitution of credit for money is made when buyers receive the merchandize for which they have bargained and settled the price, and give, not the money, but a promise to pay the money at some agreed future time. This promise may be either expressed or implied; and, if expressed in writing, it frequently assumes the form of a bill of exchange. Whatever convenience and advantage there may be in this form of dealing, they can, it is clear, be thoroughly enjoyed only among a people deeply impressed with a sense of the duty of rigidly performing the promises which they voluntarily make.

One of the sad consequences of the non-performance of these promises is expressed by the word

bankruptcy or insolvency, instances of which are brought to our notice every day in the newspapers. A bankrupt is a man who has taken credit, who has made promises and finds himself unable to perform them. Through his conduct loss is inflicted upon others, his own credit is weakened or destroyed even if he escape ruin, and general confidence is apt to be shaken.

It may be pleaded that the misfortune of insolvency is sometimes unavoidable, and that the insolvent himself is rather an object for our pity than for our reproaches. At your age and with your intelligence you cannot fail to perceive that if, by present efforts to learn and to acquire habits of self-discipline, you are almost sure eventually to avoid the disgrace of insolvency, and yet neglect to make those efforts, however much you may, when insolvent, be an object of pity to soft and indulgent friends, you can scarcely avoid self-reproach.

There are two plans by which you may avoid cutting your fingers: one, by not using sharp tools, thereby renouncing all the comforts and conveniences derivable from their use: the other, by learning how to use them carefully and skilfully, and thus enjoying all the advantages they can help you to, incurring at the same time very little risk to your fingers. In like manner with insolvency. You can escape that disgrace for

certain by not accepting credit in any form, by shutting yourselves out from the advantages of many of the arrangements and contrivances by which interchange is made cheap and easy; or by careful study and practice, learning how you may participate in the blessings of credit without the risk of drawing down curses upon yourselves and cruel privations upon others.

The fundamental rule to be noted and observed by those who would keep clear of insolvency is to make no purchase on credit, unless as sure of having the money wherewith to pay as you are of being applied to for payment on the appointed day. As an example, a cargo of tea, cotton, sugar or coffee, might be shipped to a merchant for his account by a correspondent who is content to draw upon him by bills of exchange payable at the end of six months. The bills of exchange are accepted by the merchant when they are presented to him; that is, he acknowledges his liability in writing upon them, and promises to pay on the appointed day. The cargo, when it arrives, if the merchant be a man of experience and intelligence, will generally bring in more money than the amount for which the bills were drawn. But if it will not, the merchant is not the less bound to pay the bills drawn upon him. And it is a part

of the duty which he owes to himself and to the community to be prepared against that risk of loss to which the most prudent merchants are always exposed. He will be careful, therefore, to keep his liabilities well within the limits of the loss which his capital will enable him to bear, not only with safety but without discomfort. The special knowledge, with readiness in applying it, requisite to enable all to enjoy the advantages of credit without incurring the penalty of its misuse, must be acquired by each in that department of industry in which he becomes engaged. But the principles to be observed are common to every business, and can be understood by those who are preparing to enter into some one of them.

There is one department of business—the banking—in which the principles to be observed in accepting credit might appear to be disregarded. But they will only appear to be disregarded to the eyes of those who cannot distinguish how they are really observed and applied. Banks, as is well known, take charge of the money deposited with them by their customers, on the understanding that this money is to be repaid as called for. Some of the large banks owe to their customers for money deposited on these terms more than 10,000,000*l.*, and yet few of the banks ever have

in their possession one-tenth part of the money deposited with them: the other nine-tenths being lent out so as to earn interest. To engage to pay money on demand, and not to have in hand more than one-tenth of the money requisite to meet the demand, would clearly be a most unjustifiable disregard of principle and prudence, if there were not some peculiarity in a banker's indebtedness to distinguish it from other people's indebtedness.

And there is such a peculiarity. For the custom of depositing money with bankers has arisen in this way. If there were no banks, almost every person engaged in business would be obliged to hold in his own keeping a certain portion of his capital in the shape of money. It would be contrary to his notions of prudent management not to have an amount of money bearing some proportion to the magnitude of his business always at hand. When the convenience of a bank is within reach, he transfers to the bank this amount of money, whatever it may be, instead of continuing to bear the risk and expense of retaining it in his own custody. The bank, in return for the privilege of being selected to take charge of this money, performs other duties for its customers. It receives the money which they send in day after day, and pays their

cheques and acceptances. With customers or creditors in this state of mind, bankers find by experience that, however large may be their receipts and payments from day to day, the balances retained by them vary but little. Hence the opportunity afforded to them of lending nine-tenths of the money owing to their customers without deviating from the cardinal rule of credit, of entering into no engagement for the fulfilment of which adequate provision is not known to be made.

It is plain that two conditions of security must be attended to by bankers—by those who venture to part with money meant to be kept with them, but liable to be withdrawn without notice. Confidence in them must be unshaken; for money is lodged with them for security-sake, and would be withdrawn so soon as the security was no longer felt. And money exposed to the remote risk of withdrawal, when lent for the purpose of earning interest, should be lent under such restrictions of time as that repayments may take place day by day, to be re-lent in whole or in part, according as the deposits of their customers appear to be increasing or diminishing.

Should you be troubled to think how bankers can possibly manage to lend their customer's money under such restrictions; how capitalists are to be

met with willing to borrow for the short time indicated; recur for a moment to the bills of exchange of which we have spoken. Every day's transactions bring forward thousands of these bills. They circulate from place to place and from hand to hand; some due in a few days, some in a few weeks, and some in a few months. Many of the owners of these bills are glad to have the money for them at once rather than wait till they fall due; and bankers are glad to 'discount' them or to give the amount of them, less the interest, in money; the bills, or the right to receive the full amount when due, being transferred to them. This is one of the many ways in which bankers are able to earn interest securely with the money belonging to their customers.

The knowledge of these details must not delude you into the belief that you have made even a few steps towards becoming qualified to act as bankers. They are explained to you in order that you may not be led astray by false appearances, even to suspect that credit is ever used by conscientious and intelligent people in forgetfulness of the rule that promises to pay must not be made except with the full assurance that the means of paying will be forthcoming at the appointed time.

How Unavoidable Calamities may be made Bearable.

There are losses, such as those from fire and shipwreck, to which owners of property are exposed, and for protection against which, or at least for partial compensation, precautions are taken under the name of insurance. It might, we will suppose, have been ascertained that about one dwelling-house in every 5,000, one warehouse in 2,000, one factory in 500, and one ship in 100 were destroyed every year; and that the cases of partial damage were much more numerous. It is known, also, that the loss will be very inconvenient, and, where credit has been used, might be ruinous to the individual upon whom it falls. To provide some relief to people thus exposed, capitalists, formed into associations or companies, have undertaken to bear the losses of the individuals upon whom they may fall, if paid a small consideration or premium commensurate with the estimate of the risk, before it can be suspected which building or ship will be destroyed or damaged. The premium may vary from one-tenth to 1 and 10 per cent. Each party who becomes insured is protected, by the certain payment of a small sum, against the uncertain but

heavy or ruinous loss to which he would otherwise be exposed. Contracts of this description enable each employer to embark the capital of others confided to him in his particular branch of business, without incurring the risk of ruin in case his property should be destroyed by fire or shipwreck.

By insurance he transforms the uncertain ruinous loss into a moderate fixed charge, which enters into his calculations in common with the other items which together make up his cost of production. The full benefits derivable from such contracts, it must be evident, can only be enjoyed in communities where the non-performance of them is held to be disgraceful. With moral sentiments well directed, the fraud or act of dishonesty is felt to have been committed, not when the mature insolvent is developed and exposed, but when the insolvent in embryo entered upon the evil course of making contracts, for the due performance of which he was unprepared.

As men advance in knowledge, and in the capacity of applying their knowledge usefully, the anticipation of the good consequences which may result from their conduct forms a larger and larger part of their present enjoyment. The savage, like the wild cattle and beast of prey, knows no enjoy-

ment but the sensuous present, and a sorry present he has compared with the present which his instructed and well-conducted fellow-man has prepared for himself. One of the later developments of this habit of forethought is insurance against sickness and death; the first of which suspends, and the second extinguishes ability to earn. The practice of life-insurance or insurance against early death—for in that light it is generally considered by thoughtful men—has grown out of the wish of providing for others rather than for one's self. If a man who insures his life may be said to be merely caring for his own happiness, it must be admitted that he is caring for that part of his own happiness which is interwoven with the happiness of others.

A little more of your attention will be well bestowed upon the principles of life-insurance, and upon the circumstances in which it will be a useful expenditure or application of earnings. With rare exceptions, the young, at the outset of their industrial careers, should have their thoughts principally directed to making themselves useful and learning to become more useful: attempts at some provision for the future out of present earnings, beginning with or following shortly after the first earnings. As months and years roll on, as

earnings increase, as a small capital is steadily accumulating, extended views of happiness begin to open, and with them a sense of increased responsibilities—views of happiness not to be realised, unless the performance of duties which these responsibilities bring with them be prepared for.

Young men in this state of mind would be glad to make use of an institution where, on payment of some small annual premium, their young wives and families might be sheltered from a portion, at least, of the severe suffering likely to await them from the loss of a young husband and father. It so happens that, where new wants spring up, contrivances for supplying them seldom lag far behind. The growth of the wish to protect in some measure those dependent upon the labour of another from the consequences of his premature death has led during this century to a wide spread of the practice of life-insurance.

One hundred young men about, we will suppose, to enter into the state of matrimony and to undertake the duties of fathers, who really love their future wives and not themselves merely, apply to a life-insurance office. There each learns that on payment, we will say, of 20*l.* per annum, he may secure to his surviving family, in case of his death,

a sum of 1,000*l.*, capable of yielding an income in perpetuity of from 35*l.* to 40*l.* a year. The insurance company knows, through long experience, that although some of the parties insured may die within the year, and more before they have paid many annual premiums, it will receive, on an average, premiums sufficient to make good all payments for deaths, as well as the office expenses.

In meditating upon the duties which we have to perform, it is difficult to decide whether one is more important than another, seeing how important each is in its bearing upon others. The neglect of even so comparatively insignificant a duty as punctuality may endanger the safety or mar the success which might be expected from the due performance of many others, the neglect of which would shock everybody. But if there be one duty to which the palm of precedence may be awarded —if there be one which seems to comprise within itself all other duties—it is that of parental forethought. It is a sense of that duty which mostly leads to the insurance of his life by a man who has earned, saved, and qualified himself for election to some post in the great industrial community: he then wishes to provide against the danger, lest, by his premature death, his offspring should be left inadequately provided with the means

requisite for rearing them up into healthy, happy, and useful members of society.

There are many other inducements for life-insurance not so likely to be generally felt, which you will readily understand when once conversant with its principles. Useful as the practice of life insurance must be acknowledged to be in very many cases, it should never be accepted as a substitute for saving. It is an off-shoot from saving. It is a portion of income so directed as to anticipate and guard against some of the evils which economy without its aid could not prevent.

Blindness to the causes of Avoidable Calamities—how produced and how to be prevented.

In classifying accidents and misfortunes as unavoidable and avoidable, we must bear in mind that many of the misfortunes which we now class among the avoidable were once thought to be unavoidable. We know also that many of the misfortunes which some people are unable to avoid are easily avoided by others.

The principal reason why your parents are at such pains to give you a good education is that you may be able so to conduct yourselves as to keep clear of all avoidable misfortunes, and to

mitigate suffering from such misfortunes as are unavoidable. For the same reason the community is striving to supply, what can never be done thoroughly, the place of good parents to the unfortunate children who have been deprived of theirs, or who have negligent, vicious, or criminal parents.

There are methods of self-deception as to the causes of misfortunes with which you ought to be acquainted. Not to be alive to them is to be but half-prepared for good self-guidance. To be liable to be led astray by the justifications or palliatives of conduct put forth by those who may be suffering the penalties of a long course of folly and vice is a sad impediment in the way of our learning the lessons which the consequences of their conduct might teach us.

A broken-down peasant, a broken-down merchant, and a broken-down emperor may, each in his turn, be an object for our pity. But when we hear them complaining of the cruelty of 'fortune,' we must not be diverted from making inquiries sufficient to teach us how far their suffering is not an inevitable consequence of their own conduct.

When we think and talk of the sufferings of large numbers of our fellow-creatures, and try to

persuade others to co-operate with us in measures likely to lead to a better state of things, we meet with the remark that there always must be many poor and miserable. This is an assertion which we need not contradict, nor allow it to prevent our acting as if it were irrelevant and entirely unsupported by evidence. If, by any exertions of ours, we could reduce the proportion of poverty-stricken among us from 5 in 100 to 4, to 3, to 2, to 1, we should, indeed, be benefactors to our species, although there would still be poor among us. To dissuade from exertion because our exertions cannot achieve all that we might wish is a sign neither of good sense nor of right feeling.

You will, perhaps, hear 'competition' denounced as a cause of low wages, low prices, low profits, and high rents—and as exceedingly detrimental to those who live by labour and pay rent. The first question that you will have to ask yourselves before you can examine this plaint is, 'What is competition?' Have we, when considering together the causes which determine the rates of wages, profit, interest, and rent, and the fluctuations of prices, left unheeded something called 'competition' which would greatly disturb or modify our conclusions? 'Competition,' if it have any meaning, will be found to be a name

for that which we have often considered and expressed not in one word, it is true, but in many—the universal desire and effort of all engaged in earning a livelihood to do their best to apply their capital and labour so as to make them effective in producing abundance for all: the share of each in this abundance being greatly dependent upon his success in contributing to this abundance.

Two evils result from this fixing upon a fictitious or imaginary cause of suffering. One is, that attention is thereby distracted from real causes which might be removed or neutralised. The other is, that measures may be resorted to likely to aggravate the very suffering which it is intended to prevent or to mitigate. What confusion and intensified misery would be introduced by an attempt to exorcise competition by obstructing the efforts of all and each to make labour productive!

In former times, employers who did not succeed in selling the goods which they produced at prices that would yield them a profit or a surplus above their cost of production, because merchants were able to import from abroad and sell at lower prices with a profit, used to appeal to the legislature for 'protection.' The legislature in those days was

not indisposed to grant their request, and a tax was imposed on the imported goods sufficient to prevent continued importation. Few people were then able to see that, under the guise of protection to a few, upon the community was imposed the prohibition of employing their capital and labour so as to make them as productive as possible, whether by producing within the country what is to be consumed, or by producing something to give in exchange for what others produce abroad and are willing to part with. Even 'the protection' meant to be given to those who asked for it was thrown away upon them; for their neighbours would not be likely to leave them undisturbed in the enjoyment of exceptional profit, or to screen them from loss if they failed to adopt the most effective methods of producing and taking to market. The result to the community of this mistaken attempt to confer benefit upon some, in ignorance of the more than counterbalancing injury inflicted upon all, was to divert a certain portion of capital and labour from the more to the less productive employment.

We need not be told that producers dislike to be 'undersold.' It is their business so to produce and so to choose their market as to avoid that grievance. The more successful they are in pro-

ducing and taking to market, so as to undersell and not to be undersold, the more useful are they to society. Ought the legislature to interpose to save them from the inconvenience of misdirecting the application of their capital? If the legislature decline to interfere, the profit of the producer is the measure of his usefulness to society. Ought the legislature to be anxious to sever or to strengthen the connexion which binds together the good of each with the good of all?

There are two Newcastles—one in England, one in Australia. Each produces and each exports—neither imports coals. Of other places which produce no coal, some import from one Newcastle and some from the other, according as either can undersell the other. If there were no underselling there would be no trade, for relative prices in different districts and countries determine the currents of import and export.

Our legislature is no longer to be imposed upon by appeals which leave out of consideration the requirements of the whole community, and which, if acceded to, would confer no permanent benefit upon those in whose behalf it was sought to inflict restrictions upon the whole community.

Another instance of verbal imposture (for so it may be called) is to be seen in the use of the

word 'reciprocity.' You are aware that division of labour has been universally adopted as one of the means of making industry productive. It has developed and spread progressively as men have discovered improved methods and enlarged their acquaintance with other regions of the earth. Division of labour is followed, or, we might say, accompanied by interchange. Interchange being voluntary, each party to it evidently conceives that he obtains an advantage or receives a benefit. Buyer and seller seek out each other, and rejoice to meet and deal. Surely, if there be any intelligible meaning in the word, this is 'reciprocity.' It so happens, in the progress from barbarism to civilization, that this country has, in some respects, taken the start of others, and particularly in adopting the principles of free-trade. Fifty years ago, even in this country, there was scarcely a person engaged in any department of industry who was not hampered with restrictions under the mistaken notion that industry in general was thereby protected and encouraged. All such restrictions have happily been removed from persons engaged in production and exchange, who are now at liberty to produce and exchange as they please, and when, where, and with whom they please.

The governments of other countries have not as yet allowed the same freedom of action to their people. They will not permit their merchants to import freely from abroad many articles of merchandise. And on this account there are countrymen of ours who can propose, on the plea of 'reciprocity,' that our government should inflict a hardship upon us because other people are doomed to endure hardships inflicted upon them by their governments.

You may possibly be invited, early in your industrial careers, to take part in some combination as a means of securing more quickly and surely the increase of wages hoped and sought for by the young. Some of the means within our reach for hastening the arrival of increased wages have already been adverted to. As yet we have not noticed 'combination' as a means for this purpose. You are aware of the many good and desirable things that people have been able to accomplish by combination, and which they could not otherwise have accomplished. To it in its various forms we owe our large industrial companies and banks, our co-operative and benefit societies, our insurance offices, and charitable institutions, and even our government. Neither should we omit to mention how greatly its agency helps us to the means of securing instruction,

health, and recreation, of regulating the hours of labour, and of guarding the wholesomeness of the premises in which labourers have to live while they work. What can it do towards securing better wages for everybody? We shall learn more easily what it cannot than what it can do in this respect.

It cannot raise wages generally, except by increasing the wages-fund. And that, as we have seen, can only be accomplished in the future by increased industry, intelligence, skill, and economy. A combination might possibly assist in raising or sustaining the wages of a class; but only by keeping away other labourers, and thus keeping down their wages. Indirectly such a combination would seem to impede a rise of general wages, by preventing that distribution of capital and wages which, when unrestricted, leads them to those employments and places where they can be made most productive.

You may be advised to look to 'co-operation' as a means of improving your prospects. And a very good means it has been, is, and ever will be, with the proper accessories of capital, capacity, and integrity. You would hardly expect to be admitted into a partnership or co-operative society unless possessed of these testimonials of your eligibility. Nor would you be inclined to bind your-

selves to others who, without these qualifications, might hasten you, not to wealth and prosperity, but to poverty and ruin. Co-operation between the right kind of associates recommends itself. Co-operation regardless of the qualifications of those who associate is either an unmeaning sound, or a contrivance for involving all the partners or associates in ruin; whereas, so long as each acted independently, some few might escape.

The dangers from the false appearances of word-traps that await you all in the ranks of the employed having been pointed out; let us proceed to take note of some of those that await the few among you who are destined to enlist into the ranks of the employers. The discredit that will attach to you for misdirection of judgment or misconduct as employers is far greater than that to which you will be exposed while among the employed: so many will depend, in part at least, upon your management for the prosperity of the works in which you found them, or to which you may have attracted them. Would it be a happy state of mind for you, on entering as partner or manager in extensive works where credit is greatly used, to fancy that you are liable to be involved, ever and anon, in disasters occasioned by 'scarcity of money,' by 'commercial

panics,' by 'tightness of the money-market,' or by some other fictitious cause of calamity with a cant phrase attached to it, and which no prudence on your part could avert? Would not such deceptive phraseology, perpetually sounded in your ears, be very liable to lead you astray, if not forewarned and forearmed by your familiarity with the rules of conduct to be steadily observed by all who use credit? You will have no fear, while observing those rules, of being unable to fulfil your engagements, even in the midst of a 'commercial panic.' You will know, if you do not observe those rules, that you will be liable to bring down upon yourselves and those engaged with you and under you all the evils consequent upon bankruptcy, suspension of works, and abrupt discharge of workmen, even if there be no commercial panic.

If you were about to mix in a world much nearer to perfection than the world which awaits you, instruction such as you are receiving would be far from superfluous. It would grieve you to think that you are about to make a world approaching perfection less perfect by your accession to it, insignificant as you or any other small collection of units may be. But with a world still steeped in ignorance, misled by prejudice,

and vitiated by bad habits, you will have not only to keep clear of your own misconduct, but to avoid suffering from the misconduct of others. You will mix in a world where many workmen, by their very efforts to obtain increased wages, are, unknown to themselves, preventing the increase sought for and enduring martyrdom for the purpose. You will mix in a world where many employers blindly follow routine and practices ready marked out for them; ill informed concerning the principles which ought to guide them; ever liable to ruin, and ever deaf to warning.

With knowledge and judgment, temper and discretion, you may, while guiding yourselves and guarding against the misconduct of others, throughout a prosperous life, help many a bewildered fellow-workman into the path from which he has unconsciously wandered.

Reciprocal Duties of Governed and Governors.

There is yet another class of duties upon which you ought to bestow a little thought. We have touched cursorily upon the causes which have led to institutions for the purposes of government. The intelligent and well-disposed portions of

society have long been alive to the necessity in which they are placed of maintaining, for the benefit of the whole community, some means of protection against the violence and evil designs of the thoughtless and ill-disposed. The means of protection are directed to two distinct ends in every nation or community. One, to defend itself against the evil designs of some of its own members; the other, to defend itself against the evil designs or aggressions of other nations. The disposition to commit aggression upon other nations is a subject that will not detain us. You quite feel that it ought not to exist and cannot be justified. Happily, you are not destined to become members of a nation of swindlers, conspirators, burglars and murderers, intent upon preparing the means for acting aggressively towards other nations.

The means for defending the community of which you are preparing to become members require very careful attention. Enemies from without, as well as within itself, still exist; and they must not be overlooked.

While you admit this, because you cannot shut your eyes to the fact, you are not prevented from sharing in the hopes, nor, indeed, from aspiring to the honour of contributing to the realisation of

those hopes, that the disposition to commit aggressions will gradually diminish and eventually disappear. Such hopes are founded upon this well-observed symptom of the growth of man out of the lowest barbarism towards a higher state of existence. In the beginning, his thoughts of enjoyment are nearly all centred in self. He eats and drinks, sleeps and basks in the sunshine, or reposes in the shade, and seeks instant gratification of his passions, regardless of consequences to others. Slowly and with long intervals, during which no change is observable, he learns to seek a large portion of his happiness by contributing to the happiness of others. Love of family, of kindred, of companions, of countrymen, generation after generation, occupy a larger portion of his thoughts, of his very existence. Patriotism dawns upon him. Lastly, he rises to the thought of associating his own happiness with that of his fellow-creatures. He seeks his own happiness by seeking to contribute to the well-being of all—by a careful abstention from acts which might impair the general well-being. As patriotism is love of self purified from the noxious effects of a disregard of one's countrymen, so philanthropy is patriotism purified in its turn from the malignant

influences of a disregard of the well-being of other nations.

To return to the necessities of the day and the hour. Love of self is not yet universally expanded into patriotism, nor patriotism into philanthropy. Many are to be found who, if permitted, would prey upon their own countrymen, and many more who would prey upon the inhabitants of other countries. Terms of dislike and reproach are, it is true, heaped upon the former. But terms of praise are still showered upon the latter, who are encouraged to seek honour, glory, and reputation by spreading devastation and slaughter throughout the lands of other nations. While you will be assisting by your influence and example to extirpate from society these misdirections of thought and conduct, you must be prepared to resist evil-doers, or, better, to inspire the evil-disposed with the conviction that their attempts to act in defiance of the wishes and commands of society will be vain, and only bring down suffering upon themselves.

Among the duties which you will have to perform towards the government, and the government also towards you, are included those of paying and of receiving and applying taxes. Following the course pursued in industrial operations, the pro-

ducts of industry required for carrying on the government are collected through the medium of money. You have not to learn that it is more convenient for the government to collect the contribution due from each individual in the form of money, and for the contributors to pay in that form. The tax paid by each member of society, supposing the duties of government to be faithfully performed and the expenses to be fairly distributed among all the members, is really what he ought to pay for the protection afforded to him. He pays, out of his income, for the various articles which he chooses to consume. And, in like manner, he pays for the protection, without which he would derive but little enjoyment from his income, if any were left to him. There is this difference between the dealers from whom he buys food and other requisites, and the government from whom he buys protection. The payment to the first is voluntary. He may buy what he prefers out of the various articles offered for sale, or not at all. But of the government he must buy. Protection, in fact, being needful for all, and scarcely capable of being withheld from those who might profess a willingness to dispense with it, all ought to pay, as all are bound by law to pay, for it.

The principles in conformity with which each

man's contribution towards the expenses of government ought to be determined are now generally assented to. Each person should be called upon to pay, partly according to what he consumes and partly in proportion to his property. And the aggregate amount ought to be collected with the least possible disturbance of industrial work, and at the least possible expense.

In these days, the proceedings of the governments of most countries, certainly of our own, are more or less determined by public opinion; and you are preparing to form units of public opinion, striving to become competent to assist in improving it, but intending to obey and support the government which it sanctions, even when you think amendments called for.

Now the representatives of the people—the reflection of public opinion—deliberate every year upon the amount of the expenditure likely to be required for government purposes during the ensuing year, decide upon that amount, and also upon the taxes by which it is to be raised. You need not be told that, in a deliberative assembly, unanimity is seldom to be had. It is an acknowledged necessity—after many forms have been gone through, so that the prevailing opinions may be well ascertained—that the decision of the majority is to be accepted and acted upon as the will of the whole.

Each revolving year brings with it the opportunity of reconsidering and revising what had been previously agreed upon. And, outside the legislature, it is open to every individual to study and form his own opinion, to communicate and recommmend it to others, and thus to add his weight towards the maintenance of principles and lines of action already accepted, or in bringing about those changes and reforms which occur to him as desirable.

There are two complaints, of opposite characters, ever and anon urged against governments. which require a few remarks: one, that they actively assist in producing pauperism; the other, that they passively neglect to prevent it.

Heavy taxation, as a consequence of extravagant expenditure, is the ground of the first complaint. No reasonable person will deny that extravagant expenditure, if it can be proved, is a just cause of complaint, and ought to be stopped. This complaint, however, is less frequently heard than formerly in this country, because taxation has been greatly reduced. And, besides, with the exception of the taxes upon consumers of spirits, malt, and tobacco, very few taxes fall upon the poorer classes.

A government is charged with passive neglect

when it hangs back from obeying, or pleads its inability to obey, the summons addressed to it to find productive employment for labourers willing to work and yet pining in want. It is sad for government or individual to stand face to face with human misery, and to be compelled to make confession of inability to relieve it. But we must not forget, in the intensity of our anguish, that government, its functionaries and establishments, are maintained on the wealth produced by the labour of the people, and, in return, the people are protected by the government and its functionaries. Government functionaries, in common with professional men, contribute most useful services to the community, in return for which they are fed, clothed, and lodged by employers and the labourers in their pay. It is no part of the services expected from them to become employers, and to find or borrow capital wherewith to pay wages.

The government, it is admitted, ought to draw from the people, through taxation, as little as possible, in order to give the protection required. If, then, the government is effectively and economically administered, its functionaries must be assumed to be fully employed in performing the duties thus far assigned to them. If other duties

are to be devolved upon government, other functionaries and more taxes will be required. Does anybody fancy that government functionaries could with advantage take charge of the whole capital of the country and employ it as productively as the farmers, manufacturers, contractors, builders, carriers, and merchants who now employ it? And if not of the whole, of what part? The intervention of the government to employ labourers out of employment would not bring capital in addition to that already existing. It could but divert, by means of taxation or borrowing, some already employed, and more profitably employed, by persons who had been trained up throughout an industrial career to conduct the work of production as well as prevailing intelligence and skill will admit.

The inquiry in which we have been engaged together has led us on from the duties required of us in childhood and early youth up to those which await us in mature manhood and old age. You are at this moment more immediately concerned with the former. If, indeed, you do not become qualified and disposed to perform them, your friends could scarcely be confident or hope-

ful that you will not eventually neglect or disregard the duties of manhood and old age.

Our daily doings are mostly determined by habits and disposition previously formed. In general we are scarcely conscious of any process of calculation or reasoning before we proceed to act. The most devoted and courageous, as well as the most ordinary acts, are frequently so instantaneous as apparently to have left no time for reflection before they were performed. Such acts are said to be impulsive—to be performed on impulse, not on reflection.

One portion of the character which has been formed for a man, partly by the teaching and training of others and partly by self-discipline, is the habit of thinking of the consequences of his conduct. This habit shapes and determines much of his conduct, even when there appears to be no time for reflection between the impulse and the act.

Ferocity of disposition impels one man to murder his companion. A union of kindliness and courage impels another to risk his own life to save that of a companion. Each is impelled. Each, if he has not been scandalously neglected in early life, knows that, according to the control which he exercises over himself, he may be preserved from

bad impulses and readily moved by the good—in other words, may hope never to be guilty of bad conduct.

It is incumbent upon you, therefore, to neglect no opportunity of learning what you ought to do in the several relations and stages of life—how to distinguish between good and bad acts or good and bad conduct. The cultivation of the habits and disposition which impel to the former will secure as nearly as possible, on all occasions, the performance of acts which your reasoning faculty and deliberate judgment will enable you to look back upon without self-reproach. Let your future vocations be what they may, as servants or masters, electors or elected, governed or governors, conspicuous before the public, or wholly unknown beyond the circle of your family and friends, the duty which, at your age, you owe to yourselves, to your country, and to mankind, is to be docile to your parents and guardians and to those who hold authority over you in their names, to give cheerful and sustained attention to your teachers, so that, with their aid, you may advance in knowledge, and skill, and in the capacity of good self-guidance. As the occasion shall arise for your taking part, step by step, in some of the many departments of work, you may thus earn the

affection and esteem of your friends, and may enjoy the satisfaction of reflecting that, while having taken care of yourselves, you have done some service towards leaving the earth, at your departure, a more comfortable biding-place for your successors than you found it in your youth.

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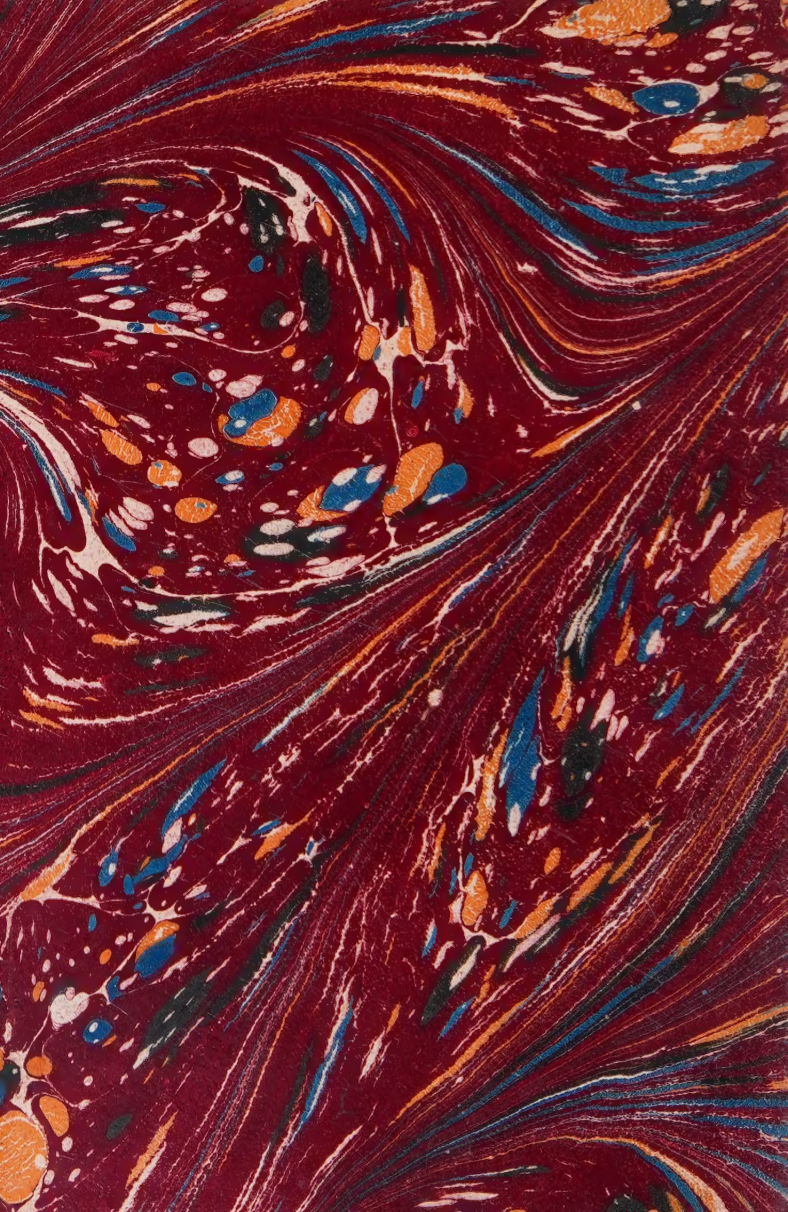

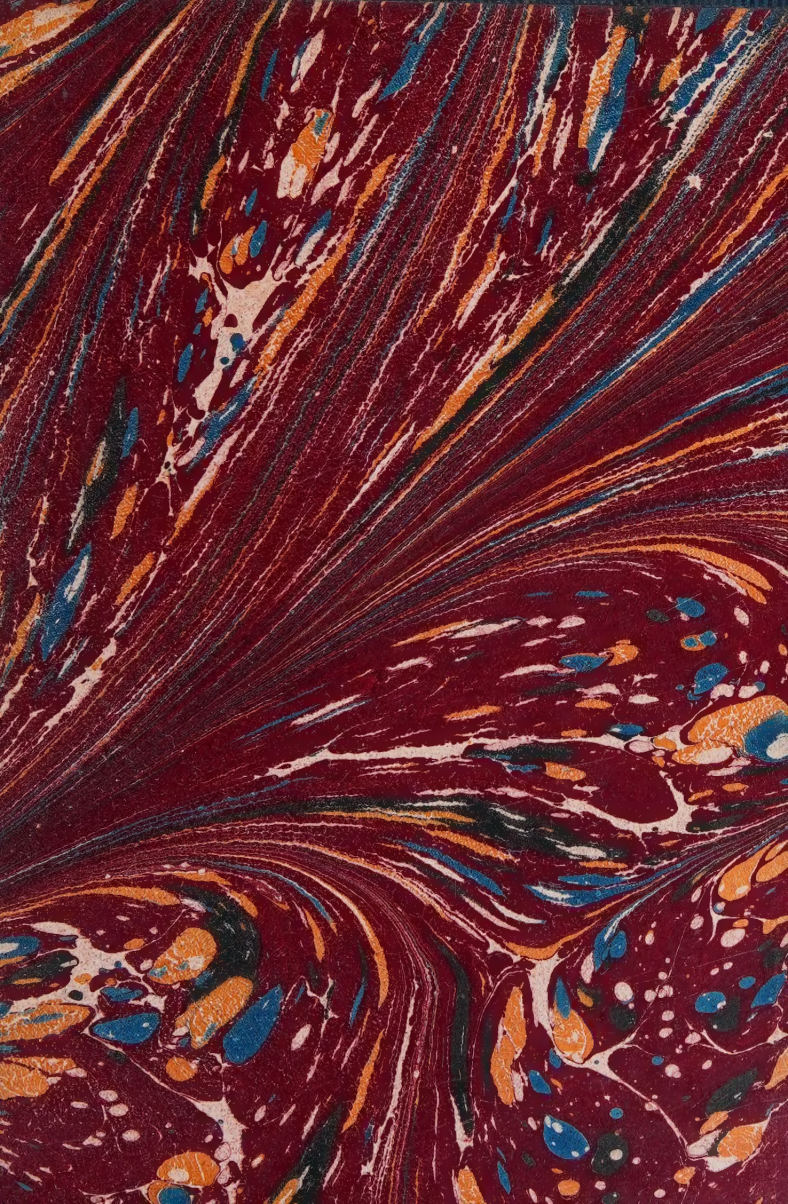

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